



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

LIBRARIES



27460 8

Steps to the
Altar.



The monogram 'IHS' is enclosed within a stylized, gold-colored gothic arch. The letters are intricately detailed with vertical strokes and small loops, resembling the 'Jesu Hoc Simeon' monogram. The entire emblem is set against a dark brown background.

Zalmon C. -

JW

Transfer from Circ. Dept.

ACCT - 913

Part 27



|

London Ed

*This
is
not in
use
- 1877.*

STEPS TO THE ALTAH

MANUAL OF DEVOTIONS

FOR THE

BLESSED EUCHARIST.

BY

W. E. SCUDAMORE, M.A.,

RECTOR OF DITCHINGHAM,
AND LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.

ADAPTED TO USE IN THE UNITED STATES OF AMERICA.

NEW YORK:
POTT, YOUNG & CO..
COOPER UNION, FOURTH AVENUE.

1877.

Q. R.

J his Ed
Not in RIS
-04/11/13

STEPS TO THE ALTAR:

MANUAL OF DEVOTIONS

FOR THE

BLESSED EUCHARIST.

BY

W. E. SCUDAMORE, M. A.

• • • "RECTOR OF DITCHINGHAM,
AND LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.

ADAPTED TO USE IN THE UNITED STATES OF AMERICA.

NEW YORK: ✓
POTT, YOUNG & CO.,
COOPER UNION, FOURTH AVENUE.

1877.

ASTOR, L.
TILD N FOUNDATIONS.
R 1913 L

NOV 1938
JULY 1939
MARCH 1941

Notice.

IT may be a satisfaction to those who use this little book to know that, as far as the matter of the prayers is concerned, they are strictly nothing more than a compilation from the writings of men eminent for holiness and learning.

But while using the thoughts of others, the Compiler has generally either varied, or quite changed, the language in which they were clothed, the better (as he conceived) to adapt them to his purpose.

His object was to furnish a Manual, which, from simplicity of language, might be useful to a larger class than can profit by the excellent preparatory offices in common use.

The works of Bishops Andrewes, Cosin, Ken, and Wilson, may be mentioned as chief sources from which matter has been drawn. Great use has been made of Lake's Officium Eucharisticum, and a little has been derived from more ancient stores of devotion.

Regard to simplicity has also been had in the selection of the didactic pieces in Appendix II., but, as they may with advantage be made the subject of much thought and study, it was not considered so essential there as in the devotional part of the volume.

ieces have been
common practice, devotions have
several days before Communion:
would be sorry, if this should en-
e mistaken notion, sometimes met
l-instructed, that a *long* preparation
ential to the worthy reception of the
To use the words of Bishop Beve-
ires no great parts, or learning, or
a man to look into his own heart, to
to consider wherein he hath hitherto
to resolve, by God's blessing, to do so
o endeavour all he can to lead for the
nd holy life, as becomes the Gospel of
is no more than *want* many do every
very often, whether they are to receive
ment or not: and so are always ready,
hey can get an opportunity to receive it,
hey have been long accustomed to it."

al is intended chiefly for such as do not
eener their *time* once a month. Those who
nsequently may adapt
are

CONTENTS.

	PAGE
I. DEVOTIONS BEFORE COMMUNION;	
Sunday	7
Monday	11
Tuesday	16
Wednesday	20
Thursday	23
Friday	27
Saturday	61
Sunday ; before the Celebration.	67
II. AT THE CELEBRATION:	
The Order for the Administration of the Lord's Supper, or holy Communion	72
III. DEVOTIONS AFTER COMMUNION:	
Sunday ; after the Celebration . .	122
Monday	128
Tuesday	138

ENDIX I.

I. PRAYERS FOR HOLY SEASONS . . .	144
I. PRAYERS FOR PARTICULAR GRACES . . .	146
I. A TABLE OF COLLECTS	155

PENDIX II.

SELECT PASSAGES FOR READING AND MEDITATION, FROM VARI- OUS AUTHORS	158
---	------------



STEPS TO THE ALTAR.

THE attention of those about to become communicants is especially called to the following decree of the Church, which, notwithstanding its importance, as grounded on the very nature of the Sacrament, is sometimes found to escape the knowledge of Christians otherwise well informed, and sincerely anxious to do right:

¶ *There shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.* Rubric after the Order of Confirmation.

THE SUNDAY BEFORE.

You should begin your preparation for a devout and profitable reception of the Holy Communion, as soon as notice is given in church of its intended celebration.

— seriously and devoutly con-
cerning passages of holy Scripture:

'rom the rising of the sun even
going down of the same, My Name shall
be eat among the Gentiles; and in ev-
ery incense shall be offered unto My Na-
me pure offering; for My Name shall
be among the heathen, saith the Lord

'—*Mal. i. 11.*

hen Jesus said unto them, Verily, I say unto you, Except ye eat the Fle-
sh of Man, and drink His Blood,
ye have no life in you. Whoso eateth Me
and drinketh My Blood, hath etern-
ity. I will —

brake it, and gave it to the disciples, and said, Take eat; this is My Body. And He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My Blood of the new testament, which is shed for many for the remission of sins."—*St. Matt. xxvi. 26, 27, 28.*

"The Cup of blessing which we bless, is it not the communion of the Blood of Christ? The Bread which we break, is it not the communion of the Body of Christ? For we being many, are one Bread and one Body; for we are all partakers of that one Bread."

—*1 Cor. x. 16, 17.*

"What reward shall I give unto the Lord for all the benefits that He hath done unto me? I will receive the cup of salvation, and call upon the Name of the Lord."—*Ps. cxvi. 11, 12.*

"I will wash my hands in innocency, O Lord, and so will I go to Thine altar."—*Ps. xxvi. 6.*

nd Who ~~hast~~ —
, and My Blood is drink indeed; I
e that Thou art the Christ, the Son
Living God, Who camest into this
, and art present in this Sacrament.
increase my faith.

sit, I beseech Thee, O Thou God o
y, and cleanse my conscience, that ou
l Jesus Christ when he cometh, ma
in me a mansion prepared for Himsel
o liveth and reigneth with Thee in th
y of the Holy Ghost, one God, wor
hout end. Amen.

ur Father, Who art in heaven, hallow
our Name; Thy w

May the words of my mouth, and the meditations of my heart, be always acceptable in Thy sight, O Lord, my strength, and my Redeemer.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

For reading in the course of this day, you may take No. I. Appendix II.

THE MONDAY BEFORE.

REMEMBRANCE OF CHRIST'S SUFFERINGS AND DEATH.

At Morning Prayer.

Text.—“He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.”—*Isaiah liii. 5.*

I give Thee humble thanks, O blessed Jesus, Who, to help our weak memories,

now too well, from sad experience
I remember Thee, and all that
hast suffered for me, and how needful
commandment is.

Every temptation, every vanity, is apt to
draw my heart from Thee, and therefore
in thy dying words, Thou didst bid me
be mindful of Thee.

In my heart love none but Thee, and
thy love for Thee conduct me always to
thee, that there I may taste and see
ever more forget the mighty love
Thou hast shown for me, and for all
such as I am.

and resolution, that henceforth I may give myself entirely to Thy service, as Thou didst give up Thyself upon the cross for me. Amen. Amen.

Here say Psalm xxii. (which is prophetical of the sufferings of Christ, and of the worship that should be paid Him after His triumph over death.)

Our Father, &c.

[At Christmas, Easter, &c., say here the proper Collect—from the Prayer Book, if you do not say it in your daily prayers; but if do, from Appendix I.: or you can use them both.]

God the Father, God the Son, God the Holy Ghost, be with me and with mine, now and at the hour of death. Amen.

For reading this day, take No. II. in Appendix II.

Observation 1.—If you have not time to say the Psalms named when you use these prayers, rather than omit them quite, say them at some other part of the day. At the end of the Psalm say always

Glory be to the Father, and to the Son,
and to the Holy Ghost;

now, and
Amen.

e prayers,
set before
the prayer
pray with

s in His
. to sins,
tripes ye

hearty
for all
l men :
ve and



Give me grace to remember that my sins were the cause of those sufferings, and make my longing and desire after the Sacrament of His death as great as I feel and confess my need of it to be.

But how shall a sinner such as I am approach Thy holy feast? How shall I dare to eat the children's bread, who am not worthy to gather up the crumbs that fall under Thy table?

O Lord, my guilt makes me fear to come, and yet makes me not dare to stay away; for where else can I be cleansed from all my sins?

Yes, I will come to Thee, O Lord, for those who come to Thee, Thou wilt not, I know, cast out.

Grant to me, therefore, gracious Lord, that I may so remember before Thee the death and sufferings of Thy Son, that they may avail to the remission of my sins. Grant that I may so eat the flesh of Thy dear Son Jesus Christ, and drink His Blood, that my sinful body may be made clean by

Here say Psalm cxlii. (in which we may
that we hear Christ speaking in the days of
temptation, and prophesying (in verse 9), that all
worthy should believe in Him when His
works were accomplished.)

Our Father, &c.

[At special seasons the proper Collect.]

God the Father, God the Son,
Holy Ghost, be with me, and wit
now and at the hour of death. *Amen.*

**THE TUESDAY BEFORE
COMMEMORATION**

O Lord, our heavenly Father, Whose well-beloved Son, our Saviour Jesus Christ, did offer up Himself to Thee upon the altar of the cross, a full, perfect, and sufficient Sacrifice for the sins of the whole world, and did ordain a pure, unbloody offering of bread and wine as a memorial before Thee forever, of that most precious Sacrifice ;

Grant unto me, I beseech Thee, and to all who with me shall approach Thine altar, that we may come before Thee with clean thoughts and pure hearts ; with bodies undefiled, and minds sanctified ; and may perform a service acceptable to Thee, through the same Jesus Christ our Lord.
Amen.

All things are Thine, O Lord, which are in heaven and which are in earth ; yet with this offering, which Thou hast ordained, I desire to make another.

Lord, in the sincerity of my heart, I offer unto Thee myself, to serve and obey Thee all the days of my life.

Accept me, O Lord, unholy though I am,

~ ~ ~ ~ ~
oly hill, and to Thy dwelling, that
o unto the altar of God, even unto th
f my joy and gladness, and give
into Thee, O God, my God, forever; t
esus Christ. Amen.

Say *Psalm cx.* (which is prophetical of the
ng priesthood of Christ, ver. 4; of His hu
nd glory, ver. 7. Melchisedek was a type of
Heb. v.; his offering, like that ordained by Ch
of bread and wine.—*Gen. xiv. 18.*)

Our Father, &c.

[The proper Collect.]

God the Father. God the Son, &c.

I know, O Lord, that if I am to wait till I become worthy, I shall never draw nigh unto Thy table. But Thou hast commanded, and I will come, in humble reliance on Thy promised grace, to make me such as Thou wilt accept in Christ our righteousness.

Wash me throughly from my wickedness, and cleanse me from my sin ; for I acknowledge my faults, and my sin is ever before me.

O Thou Who hast sent Thy Son to call sinners to repentance, have mercy upon me, and grant me true repentance unto life.

Make me a clean heart, O God, and renew a right spirit within me.

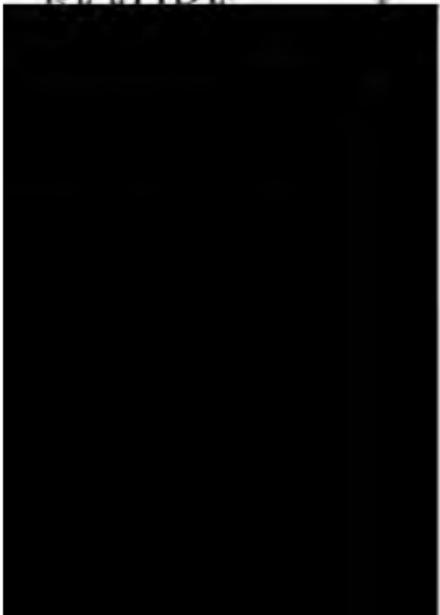
Give Thine Angels charge concerning me, that they may keep me in all my ways.

Set a watch, O Lord, before my mouth, and keep the door of my lips. Turn away mine eyes lest they behold vanity ; and let not my heart be inclined to any evil thing. Order my steps in Thy word, and so shall no wickedness have dominion over me.

BEFORE.

he offering of a
isfied with the
en of Thy holy
rist our Lord.

BEFORE



and Thou givest them their meat in due season.

Thou openest Thy hand, and filleth all things living with plenteousness ; and Thou wilt not be wanting unto me, unworthy sinner as I am. For Thou, our heavenly Father, knowest that our soul, as well as body, hath need of food that it may live.

Therefore, Thou dost provide, that in Thy house, the Church, the bread of grace and of the word should be broken for us in plenty.

There the Living Bread which came down from heaven is set before us all.

O precious food ! O the great love and mercy of the Eternal Father !

O that I may be so nourished by the true bread from heaven that I faint not on my journey through this wilderness, the world ; but in the strength of that meat be carried forward unto the mount of God. And this great mercy I humbly beg for Jesus Christ's sake. Amen. Amen.

Psalm xxiii.

For reading, take No. IV. in Appendix.

At Evening Prayer.

Text.—“I am that Bread of Life.”—*St.*

Lord, give us evermore this
Bread which came down from h
giveth life unto the world.

O sacred Bread! O Bread that
eneth man's heart, which whosoe
shall live forever; whoso eateth
to life in him.

How amiable are Thy dwellin
ord of Hosts! My soul bath -

misery. Strengthen my sin-wearied, hungry soul, O Thou Who art the Bread of Life. Refresh me, faint and thirsty, on my way, with those streams of living water which flow from Thy wounded side, Thou Rock of ages. Let me be satisfied with the plenteousness of Thy Father's house: make me to drink of the river of Thy pleasures. For with Thee is the well of life, and in Thy light shall we see light. Amen. Amen.

Psalm cxlv.

Our Father, &c.

[The proper Collect.]

God the Father, &c.

THE THURSDAY BEFORE.

RECOVERY AND HEALTH FROM CHRIST ALONE.

At Morning Prayer.

Text.—“They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance.”—*St. Luke v. 31, 32.*

—
... my soul
hast borne stripes Thyself, that all my
ness might be healed.

For I am that sick man, O Lord,
Thou camest from heaven to heal.

I come to Thee, therefore, sorely wou
as I am, with so many evil passions, cov
with the leprous spots and stains of so i
wilful sins ; for Thou, Lord, if Thou
canst make me whole ;

And Thou hast given, for the medicir
ny soul, the Sacrament of Thy most
ious Body and Blood.

Have pity on me, therefore, gracious L
O Lord, be merciful unto me.

[The proper Collect.]

God the Father, &c.

For reading, take No. V. in Appendix II.

At Evening Prayer.

Text.—“Unto you that fear My Name shall the Sun of Righteousness arise, with healing in His wings.”—*Mal. iv. 2.*

Rise upon me, O Sun of Righteousness, and shine with full power into my darkened soul.

Send down Thy softening healing influences, and restore my diseased nature.

Make me a clean heart, O Lord, and renew a right spirit within me.

Subdue in me all unruly passions: mortify all sinful desires, and destroy all things that are contrary to Thy holy will. Amen. Amen.

O merciful Father, assist me, I beseech Thee, now and always, with Thy Holy Spirit, that, utterly forsaking my old sins, I may draw near to Thine altar without pre-

er of Thy

power, that
Body and
Thy mercy
sinful crea-
h that need
, unfeigned;
heal my soul
rom me, and
y commands;
d Thee while
a good hope
f Christ; in
ffer now my



THE FRIDAY BEFORE.

HUMILIATION FOR SIN.

At Morning Prayer.

Text.—“O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously.—*Hos. xiv. 1, 2.*

Almighty and everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in me a new and contrite heart, that I, worthily lamenting my sins, and acknowledging my wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

Assist me mercifully with Thy grace, O heavenly Father, that I may be enabled *duly to try and examine all my words and actions*, and so to search into the mos-

IE FRIDAY BEFORE.

its of my heart, that I may be
yself as I am seen by Thee.
fess and bewail my sinfulness,
unworthiness to present myself
ir. But Thou canst give true
nd forgive the penitent. Do
ious Father, and then, behold,
an to come before Thee.

any and grievous sins against
l word, especially since the last
of my humiliation and confes-
justly have been cut off in the
days; but in the multitude of
Thou hast spared me. Accept,
Lord, I beseech Thee, of my



You may say on this day Psalm li., with any others of the Penitential Psalms (which are those appointed to be used in the service for Ash-Wednesday.)

Our Father, &c.

[The proper Collect.]

God the Father, &c.

Read No. VI. in Appendix II.

SELF-EXAMINATION.

"Let a man examine himself, and so let him eat of that Bread, and drink of that Cup."—1 Cor. xi. 28.

As Friday was the day of our Lord's passion, and for that reason has been commanded to be kept as a day of fasting and humiliation, it is the most proper time for that solemn examination of "yourself, and of your estate both toward God and man," which, according to the injunction of St. Paul, is a necessary part of your preparation for this Sacrament.

On this day, therefore, you should, with

..... you shall pe
yourself to have offended, either by
word, or deed, there bewail your ow.
fulness, and confess yourself to Alm

¹ Endeavour honestly to strip yourself of every
and cloke, and to regard your sins in their true c
ter;—“how base and wretched in themselves, ho
honourable to God, how prejudicial to our brothe
scandalous to our religion, and how destructive t
selves. Consider we next, upon what poor gr
they were committed, upon what slight tempta
to what silly ends, with what perfect knowledge
what full deliberation, with what impudent pre
tion, how wilfully against all good motions, how
lately against all assistances and persuasions t
contrary, how desperately against all dangers t

God, with full purpose of amendment of life."—*See the first Exhortation in the Communion Office.*

But if you wish to perform this duty properly when you are preparing for Communion, you must accustom yourself to it at other times. Every evening of your life you should spend a short time in thinking over the events of the day, that, where aught has been amiss, you may confess it at once to "your Father Who seeth in secret," and entreat His mercy for the past, and grace to aid you in the time to come.

You will also do well to write down on paper the sins, or, at least, the chief sins of which you become conscious, that they may not pass away from your memory; and then, when joining in the Confession at Church, and receiving the Absolution which follows it, but above all, at your next Communion, you should particularly bear them in mind, and apply to them each expression of penitence, the declaration of God's pardon; and the promises of renewal by His grace.

... religious feelings; lest Satan
a snare, and that which is meant to
you tend rather to conceit and vanit
ply write down your sins, as plainl
can, without a word of explanatic
after you have remembered them bef
at the time of Communion, and recei
Sacrament which conveys "remission
and all other benefits of Christ's pa
you will generally, it is thought, do
lestroy the paper which contains ther

To make this direction the more
nd easy, I will show you, by a few
les, how you may note down "the
high

May 24th, Saturday.—In afternoon was careless about my work, and spent half an hour in idleness, though quite well.

“Thou, God, seest me.” “Not with eye-service, as men-pleasers.”

25th, Sunday.—Did not attend, or try to attend, during the thanksgiving, and some other parts of the service.

26th, Monday.—Led away by vanity to take credit for something, though I did not deserve it. “From lying lips and a deceitful tongue, good Lord, deliver me.”

When walking alone, gave way to the vain and wrong thoughts that assail me so often.

N. B.—From many little things lately, I see I am becoming more conceited. “Clothe me with humility, O Lord, and preserve me from this sin and folly.”

If, in this manner, you keep an account of the sins of which you become daily conscious, you will have a constant motive to humility, and a very useful help to memory, when you examine yourself more strictly before Communion. At that time, indeed, you will probably always have reason to add to your list of faults, however close an account you may have kept before. For it is to be expected that your more earnest

I thought you may not be aware of
more acts of sin than you have
in your daily self-examination, yet
it, certainly, at that time, to obtain
insight into those corrupt dispositions
in which they proceed.

Those who are weighed down by the burden
of their sins, or find difficulty in
confessing them to themselves, and so "require further
advice or counsel," a remedy has been provided
which, though bitter at the time, like
certain medicines, conveys a very great and
lasting benefit. Such persons are directed
to him who is set over them, or "to
the priest, and open

SELF-EXAMINATION BEFORE COMMUNION.

Before you begin to call your sins to remembrance,
pray earnestly for God's grace to aid you; and say,

Behold, Lord, I am about to search into
my own heart; but my heart is deceitful
above all things, and desperately wicked,
and how can I know it?

O Thou Who searchest the heart, and
triest the reins, discover to me all the evils
and deceits of my heart, that I may confess
and bewail, and forsake them, and obtain
mercy.

Lord, hear me; Lord, help me, for the
merits of Jesus Christ, my Lord and Sa-
viour. Amen.

*Whenever, as you are examining yourself by the help
of the questions which follow, you have reason to hope
that you are not guilty of anything there named, or of
any tendency to it (but beware of self-deceit, and do
not decide too easily that you are pure), you should at
once thank Him Who has so far preserved you, and
say,*

Not unto me, O Lord, but unto Th

ve you not been

? Have you not been fretful when in
n or distress ?

1. Have you not forgotten to thank God
en you have received kindness from Him ?

you *strive* to preserve a grateful recol-
tion of all you owe to Him ?

4. Have you not regarded men more than
d, so as to do wrong knowingly, or to
glect some duty, that you might not be
ighed at, blamed, or thought unlike other
ople ? Have you not obstinately followed
ur own wishes, though you knew at the
ne they were contrary to the will of
..12

keep in mind the account that you will one day give ?

7. Do you think of God the Father, as of Him Who created and preserves you ? Of God the Son, as of Him Who saved you by His Own sufferings, and will be your Judge ? Of God the Holy Ghost, as of Him Who is given you to make you good and holy ? And do you strive to act and feel accordingly towards these Three Holy Persons ?

Second Commandment.

THE WORSHIP OF GOD.

1. Have you not been irregular or inattentive at your morning or evening prayers ? If so, was it from laziness, hurry, or wilful indulgence in idle or conceited thoughts ? Have you made the most of any opportunities your way of life allows you of saying your prayers at other times in the day also ?¹

¹ "In the evening, and morning, and at noon-day will I pray, and that instantly ; and He shall hear my voice."

be irre
towar
peop
ling

as
ir
e

o give your
place? Do
s in the Con
ou receive the
g with humble
o you follow in
which the Priest
own by saying
Do you listen to
eek reverence and
n?
yourself disposed to

ning and evening, three
ice generally marked by
good Christians;



be irregular and thoughtless in your duties towards God when in a strange place, among people to whom you are not used, travelling, &c. ?

4. Do you honour God with your body as well as spirit, by kneeling and standing in His worship, whether private or public, as is becoming or is enjoined? Are you careful to give Him in all things the outward as well as inward reverence that is His due?

5. Have you encouraged heresy or schism, by attending the meetings of those who dissent from the Church of Christ; by buying, reading, or lending their books, or in any other way?

Third Commandment.

REVERENCE DUE TO HOLY THINGS.

1. Are you always careful not to use any holy name or word in a light, idle mood? Do you not at times read or listen to serious subjects without due reverence and respect?

as you are, to gain the praise of men,
are you fond of talking about your
own feelings ?¹

- . Have you cursed any one in your heart with your lips ? If so, how often ?
- . Do you endeavour to bear in mind the vow to God which was made by your name when you were baptized ; which you took upon yourself to keep when you were confirmed ?

The Blessed Virgin is an eminent instance of religious modesty. Though the most highly favoured of women, from the great things that had best she seemed to have nothing she could speak of. Mary knew all these things and pondered them.

Fourth Commandment.

OBSERVANCE OF SACRED DAYS, AND PROPER USE OF ALL OUR TIME.

1. Have you profaned the Lord's day, or any other holy day, by forsaking (without necessity) the public worship of the Church, or by attending too much to business or amusement, to the neglect of holy exercises ?
2. Have you taken advantage of every opportunity of coming to the Holy Communion ? If you have stayed away when you might have gone, how often ? Have you not sometimes come to it negligently and without repentance ? How often ?
3. Have you kept the appointed fasts as set forth in the Prayer-Book, by denying yourself in food, sleep, recreation, &c., as far as your health and circumstances admit, and by giving more time upon such days to the duties of prayer and repentance ?¹

¹ It is not every one who can quite abstain from food: many will be prevented from weakness of body,

ame? Have you not spent . . .
in your amusements? How often ?
your amusements been always harm-

Fifth Commandment.

OUR DUTY TO THOSE ABOVE US.

Have you been wanting in love, respect,
obedience to your parents ? Have you
laid in respect and obedience to your
ster or mistress; to your teacher; to
r spiritual pastors, the Bishop of your

" - Poor persons,

diocese, or the Clergy of your parish ; or to any whom God has placed in authority over you ? Have you neglected to pray for them ?

2. Do you strive for a humble, teachable, submissive temper ? Do you endeavour to "honour all men," especially good men, however poor or unlearned they may be ? whatever their country, colour, or condition ?

3. Do you endeavour to do your duty to all about you with kindness, meekness, and patience ? especially to those with whom God has most closely joined you ?

Sixth Commandment.

GOVERNMENT OF THE TEMPER, AND CARE
NOT TO INJURE OTHERS.

1. Have you given way to a sullen, passionate, or pettish temper ? How often ? From what did it proceed ? (From being put out of your way, disappointed selfishness, offended pride, envy, &c.) Have you *in any way* ill treated, or insulted, any one ?

~~who may have hurt you?~~ Do you think well of them, and to love them? Do you pray for them?

3. Have you not hurt the poor brother by setting him a bad example? Have you never encouraged any one or vexed him for doing right, causing him to think you are not such an honest man? How often have you done such sins?

4. Have you been guilty of cruelty to inferior animals?

Seventh Commandment

PURITY AND SIMPLICITY OF HEART

secrets are hid : cleanse the thoughts of my heart by the inspiration of Thy Holy Spirit, that I may perfectly love Thee, and worthily magnify Thy holy Name, through Christ our Lord. Amen.

1. Have you committed any act of uncleanness ; used any unchaste words ; indulged any impure thoughts and fancies ? If so, how often ?
2. Have you looked at dangerous pictures, or read wicked books ? Have you entered into amusements, or gone into company that might give rise to temptation ?
3. Have you indulged your flesh by eating or drinking more than was necessary ; by laziness and too much sleep ? If so, how often ?
4. Do you make much of your body, dressing gaily and expensively, &c. ? Are you vain of your appearance ? Has this ever led to any greater evil ?

to another? Have you by selling
prices, by neglecting the work
been paid to do, or in any other
frauded your neighbour? If so,
Have you made amends for the
have done?

2. Are you careful to live without
means? Do you avoid all vain
Have you been negligent, or
paying your just debts?

3. Have you broken, or hurt
that has been lent, or entrusted

Ninth Commandment.

TO ESCHEW FALSEHOOD, AND NOT TO JUDGE OTHERS.

1. Have you in any instance spoken untruly of another? How often? Have you taken pleasure in speaking of, or alluding to, the faults of others? Do you ever speak of them without a cause? Are you not too ready to think ill of others? Are you really sorry when you hear ill reports concerning them?

2. Have you ever said anything ill-natured to, or of, any one, on account of his failings, infirmities, or misfortunes,—or because you have been offended by him? How often?

3. Have you told a lie for any reason whatever? Have you deceived any one in any other way? Have you allowed people to believe what was untrue, when it was your duty to set them right? Have you *avowed the truth now, and taken shame to yourself for the falsehood?*

your heart to be wrong ?

**5. Do you ever say, or do, anyt^h
you may be thought better than yo**

**6. Have you ever made known :
that has been entrusted to you ?**

Tenth Commandment.

**TO BE FREE FROM COVETOUSNES:
CONTENTED WITH OUR OW**

**1. Did you ever think of trying
that which was another's in a**

.....

3. Have you been discontented with your own share of anything ? Have you allowed yourself to be out of temper, or out of spirits, because you are not so well off as others ; not so much noticed, praised, or liked ?

4. What is your chief object in going through your daily work in the state of life to which you are called ? Is it the kingdom of God and His righteousness, or some fleeting worldly good ?

After you have thus examined your state before God, and done what is necessary to avoid forgetting those sins which you discover, when you most wish to remember them ; confess them to God, and entreat forgiveness of them in the following prayers :—

O God, to Whom vengeance belongeth, show Thyself ; but let it be in pity and compassion to Thy wretched and unworthy servant, who in all humility, confess myself a wicked and most sinful creature.

I acknowledge those sins which, if I would, *I cannot hide from Thee* ; my sins of pride and vain glory, of hatred and envy, of glut-

..... ungodly deeds which I have
committed.*

[At these marks (*) confess the sins in each
which you have been guilty.]

I acknowledge and bewail these my
ifold sins and wickednesses, which I
time to time most grievously have com-
mitted, by thought, word, and deed, ag-
ainst Thy Divine Majesty, provoking most j
ustly Thy wrath and indignation against me.
I do earnestly repent and am heartily :
... .

life, to the honour and glory of Thy Name, through Jesus Christ our Lord. Amen.

Forgive me my sins, O Lord; forgive me the daily sins of my present life, and the past sins of my youth; forgive me the sins of my soul, and the sins of my body; my secret and whispering sins; my presumptuous and crying sins; the sins that I have done to please myself, and the sins that I have done to please others.

Forgive me my wanton and idle sins; forgive me my serious and deliberate sins; forgive me those sins which I know, and those sins which I know not; the sins which I have so long hid from others, that they are now hidden from myself; forgive me them, O Lord, forgive them all. Of Thy great mercy let me be absolved from all my offences, and of Thy bountiful goodness let me be delivered from the bonds of those sins which by my frailty I have committed. Grant this, O heavenly Father, *for Jesus Christ's sake, our blessed Lord and Saviour. Amen,*

— 20 —

acend me. God the Holy Ghost presen
me. God the Holy Trinity be with n
ow and for evermore. Amen.

If you are not hindered by want of time, you m
use other prayers before the Lord's Prayer ; as, i
xample, any of the Collects at the end of the Co
munion Office, the Collects and Prayers for As
Wednesday, the Collects for the first Sunday in Len
ood Friday, &c. The Prayer-Book will supply yo
ith many that are highly useful.

At Evening Prayer.

Text.—"Let a man examine himself, and so let him
t of that Bread, and drink of that Cup."—*1 Cor*
28.

'O Israel, return unto the L—'

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon me a miserable sinner.

O Holy, Blessed, and Glorious Trinity, three Persons and one God, have mercy upon me a miserable sinner.

Remember not, Lord, mine offences, nor the offences of my forefathers, neither take Thou vengeance of my sins: spare me, good Lord; spare Thy servant, whom Thou hast redeemed with Thy most precious Blood, and be not angry with me forever.

Spare me, good Lord.

From all evil and mischief, from sin, from the craft and assaults of the devil, from Thy wrath, and from everlasting damnation,

Good Lord, deliver me.

From all blindness of heart, from pride, vain glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver me.

From all inordinate and sinful affec-

(I here think of those sins of which you know ye
to be guilty,)

Good Lord, deliver me.

From hardness of heart, and contemn
Thy word and commandment, from any
thought that may assault and hurt my :

Good Lord, deliver me.

From all adversities which may hap
to the body, from noisome and infect
diseases, and from sudden death.

Good Lord, deliver me.

By the mystery of Thy holy Incarnat

By Thy glorious Resurrection and Ascension, and by the wonderful coming of the Holy Ghost,

Good Lord, deliver me.

In all time of my tribulation, in all time of my prosperity, in the hour of death, and in the day of judgment,

Good Lord, deliver me.

I, who am a most miserable sinner, do beseech Thee to hear me, O Lord God; and that it may please Thee to rule and govern all my thoughts and affections in the right way;

I beseech Thee to hear me, good Lord.

That it may please Thee to give me a heart to love and fear Thee, and diligently to live after Thy commandments;

I beseech Thee to hear me, good Lord.

That it may please Thee to give me increase of grace to hear meekly Thy Word,

That it may please Thee to strengthen me when I stand, and to comfort and help me when I am weak-hearted, and to raise me up when I fall, and, finally, to beat off Satan under my feet;

I beseech Thee to hear me, good Lord

That it may please Thee to succour, and comfort me, when I am in danger, misery, or tribulation;

I beseech Thee to hear me, good Lord

Thee to forgive mine enemies, persecutors, and slanderers, and to turn their hearts;

I beseech Thee to hear me, good Lord.

That it may please Thee to give me true repentance, to forgive me all my sins, negligences, and ignorances, and to endue me with the grace of Thy Holy Spirit to amend my life according to Thy holy Word;

I beseech Thee to hear me, good Lord.

Son of God, I beseech Thee to hear me.

O Lamb of God, Who takest away the sins of the world,

Grant me Thy peace.

O Lamb of God, Who takest away the sins of the world,

Have mercy upon me.

O Christ, hear me.

Lord, have mercy upon me.

Ir Father, &c.—~~you~~

n.

Lord, deal not with me according to sins.

either reward me according to mine uities.

Saviour of the World, Who by Thy ss and precious Blood hast redeemed save me and help me, I humbly beseech e, O Lord.

God the Father, God the Son, God th ly Ghost, be with me, and with min w and at the hour of death. Amen.

¶ If you are asked to communicate with a si

THE SATURDAY BEFORE.

RESOLUTION TO LEAD A NEW LIFE.

At Morning Prayer.

Text.—“To have always a conscience void of offence toward God and toward men.”—*Acts xxiv. 16.*

O most mighty God and merciful Father, Who, according to the multitude of Thy mercies, dost put away the sins of those who truly repent: open, O Lord, I beseech Thee, the eyes of Thy mercy upon me, Thine unworthy servant, who come to Thee, in grief and heaviness, to implore pardon for mine iniquities and sins.

Thy blessings and benefits I have abused, Thy judgments and punishments not feared, the means of my salvation too often neglected, and thus most grievously provoked Thy wrath and indignation.

But spare me, O Lord, for I confess my sins; restore me, for I am penitent; and

..... am, have I sinn
Thee, Who hast done and suffere
for me, and now offerest Thyselv
cleanse me from my past sin, and
me against temptation.

But I desire, O gracious Lord,
moment, to renounce everything
displease Thee, and resolve, thru
grace of Thy holy Sacrament, to
temptations, and to become whol
for in my own strength I can do
but on Thee I depend entirely,
viour and best Friend.

For Thy Name's sake, O Lord,
Love's sake for Thy

holiness here, and rest with Thee in happiness hereafter. Amen. Amen.

O Holy Spirit, make my spirit holy, I beseech Thee, as Thou art holy.

Sanctify me, O Thou Sanctifier of the heart and reins, that I may be prepared to receive Him holily, Who is the Holy of Holies, to Thy glory; to Whom, with the Father and the Son, be all glory, world without end. Amen.

Psalm xvi.

Our Father, &c.

[The proper Collect.]

[Here pray for those particular graces in which you have found yourself wanting.]

There are several Collects in Appendix I. which will assist you in this. You can also find many in the Prayer-Book by means of the Table there given.

God the Father, God the Son, God the Holy Ghost, be with me and with mine, now and at the hour of death. Amen.

For reading, take No. VII. in Appendix II.

At Evening

Text.—“If thou wilt enter into life, keep
the commandments.”—St. Matt. xix. 17.

Lord, I will lift up my hands to Thy com-
mandments, which I have loved; open Thou
mine eyes that I may see the wondrous
things of Thy law.

Incline my heart to Thy testimonies,
order my steps in Thy word, and so sh
no wickedness have dominion over me.
I will walk in the path of Thy comm-
mands, and will apply my heart to f
statutes always, even to the end.
And be Thou my God,
but Thee (1s

Give me grace to honour all who have rule over me, by obedience and submission ; and to love all those whom Thou hast given me, and to take due care for them (5th Commandment) ;

Grant me this grace, good Lord.

To be kind and do good unto all men, and to overcome evil with good (6th Commandment) ;

Grant me this grace, good Lord.

To keep my body in temperance, soberness, and chastity, my tongue from every idle word, and my heart from every unclean and idle thought (7th Commandment) ;

Grant me this grace, good Lord.

Give me grace not to desire unlawful gain, not to keep back what I justly owe, and to be content with such things as I have (8th Commandment) ;

Grant me this grace, good Lord.

Not to lust evil lusts, not to be eager after pleasures, the riches, and the vanities of world, not to envy others for what you art pleased to give them (10th Commandment);

Grant me this grace, good Lord.

Teach me to do the thing that pleaseth thee, for Thou art my God. Let Thy living Spirit lead me forth into the land of righteousness.

For Jesus Christ's sake. Amen.

The first forty verses of Psalm cxix.

SUNDAY, BEFORE THE CELEBRATION.

At Morning Prayer.

Text.—“Come unto Me, all ye that labour and are heavy laden, and I will give you rest.”—*St. Matt. xi. 28.*

Behold, Lord Jesus, thus invited, I will come; not trusting in my own righteousness, but in Thy manifold and great mercies.

My soul is sick, O be Thou pleased to heal me; hungry and thirsty, do Thou feed me: poor and needy, do Thou pity and relieve me, my King, my Friend, my Guide, my Comforter.

But how can this be that Thou shouldest call me to Thee, and then give Thysclf to me? How shall a sinner come into Thy presence, or how canst Thou come to me a sinner?

Thou knowest, Lord, that there is no good thing in me to deserve this mercy.

'Thou knowest how low I am sunk :
and yet, O my God, Thou dost humble
self to come to me.

But since Thou wilt have it so, be it
me according to Thy word. I con-
gracious Saviour; let not my sins
Thee to cast me out.

Turn Thy face from my sins, and pi-
all my misdeeds.

Make me a clean heart, O God
renew a right spirit within me.

Show me Thy ways, O Lord, and
me Thy paths.

O stablish me according to Thy

SUNDAY, BEFORE THE CELEBRATION. 69

[The proper Collect.]

[Prayers for particular graces.]

God the Father, &c.

If you have time you may also say the Litany, which is given for use on Friday evening.

Observation 1.—It is an ancient and good custom for those who are about to receive this Sacrament, not to take any food in the morning before they communicate. This is done partly out of reverence to the holy Sacrament, that “a portion from God’s board” may be the first which passes your lips that day: partly, because when our bodies are fasting, our souls are *generally* more fitted for prayer and meditation, and all holy exercises.

Those whose health permits them to attempt it may certainly hope to find benefit in the observance of this custom.

It is probable that all who are in the habit of using abstinence on the Fridays, and other Fast-days of the Church, might receive the Sacrament fasting, without injury to themselves. There is, however, more difficulty in this now than there was formerly, owing to the late hour at which it is usually administered.

Observation 2.—Before you go to Church, that you may have nothing to distract you there, you should settle with yourself how much of your substance you ought to offer on the altar.

In deciding this, remember that, if you give so little as *not to miss it*, you cannot expect God to accept it

You may consider the object for which the collected, whether it is for the relief of the needy in your parish, or for building church promoting the conversion of the heathen, make your gift accordingly.

Again, if you have many opportunities of alms with your own hand, you need not give now. Remember, however, that what is offered to God thus solemnly upon the altar must be acceptable to Him, and will bring down, as we hope, a greater blessing.

If you are poor, and have but little to give, do not be ashamed to give little. The widow's two mites were more acceptable to God than the great offerings of others, because she gave all that she had, while others gave only what they could well spare.

If you are in debt, or have nothing to give, to do some good work without hope of reward, your heart is set upon it, you will receive a

SUNDAY, BEFORE THE CELEBRATION. 71

Finally, " whatsoever ye do, do it heartily, as to the Lord, and not unto men."—*St. Matt.* vi. 1; *Col.* iii. 23.

See a Commentary on the Office of Holy Communion at No. VIII. in Appendix II.

HOLY COMMUNION.

The Minister standing at the right side, or where Morning and Evening Prayer to be said, shall say the Lord's Prayer; lect following, the people kneeling; the Prayer may be omitted, if Morning Prayer said immediately before.

Our Father, Who art in heaven,
be Thy Name. Thy kingdom come;
will be done on earth, as it is.
Give us this day our daily bread;
give us our trespasses, as we forgive
who trespass against us. And lead us
into temptation: but deliver us

For Thine is the kingdom, and the power,
and the glory, for ever and ever. Amen.

The Collect.

Almighty God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Christ our Lord. *Amen.*

¶ Then shall the Minister, turning to the people, rehearse distinctly the Ten Commandments; and the people, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come, as followeth:

Minister. God spake these words, and said; I am the Lord thy God: thou shalt have none other gods but Me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any-

am a jealous God, and visit th
fathers upon the children, un
and fourth generation of the
Me, and show mercy unto t
them that love Me, and keep M
ments.

People. Lord, have mercy u
incline our hearts to keep this l

Minister. Thou shalt not tak
of the Lord thy God in vain, f
will not hold him guiltless tha
Name in vain.

People. Lord, have mercy u
incline our hearts to keep this l

thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

..... thou shalt not cov
bour's house, thou shalt not cov
bour's wife, nor his servant, n
nor his ox, nor his ass, nor a
is his.

People. Lord, have mercy up
write all these Thy laws in ou
beseech Thee.

¶ *Then the Minister may say*

Hear also what our Lord Je
saith :

Thou shalt love the Lord th
all thy heart, and with all th

¶ *Let us pray.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of Thy laws, and in the works of Thy commandments; that, through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

¶ *Then shall be said the Collect of the day: and immediately after the Collect, the Minister shall read the Epistle [the people sitting]. And the Epistle ended, he shall read the Gospel [the people all standing up], saying, The Holy Gospel is written, &c.*

¶ *Here the people shall say,*

Glory be to Thee, O Lord.

¶ *Then shall be read the Apostles', or Nicene Creed; unless one of them hath been read immediately before, in the Morning Service.*

During the Creed all stand. When it is ended, say secretly,

Lord, increase my faith; grant that I may

charity that shall never end.

¶ Then shall follow the Sermon, after which the Minister shall return to the Lord's table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient. [Here the people sit.]

Let your light so
shine before men,
that they may see
your good works,

While the Offertory sentences are being read, tie each of them into a short prayer, or aspiration, yourself; in the manner of the devotions in the column.

O heavenly Father, grant that I may remember Thee in all my ways, and th-

upon earth; where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—*St. Matt.* vi. 19, 20.

Whatsoever ye would that men should do to you, even so do to them: for this is the law and the prophets.—*St. Matt.* vii. 12.

Not every one that

vain love of this world's good, and fix my heart wholly on Thy heavenly promises.

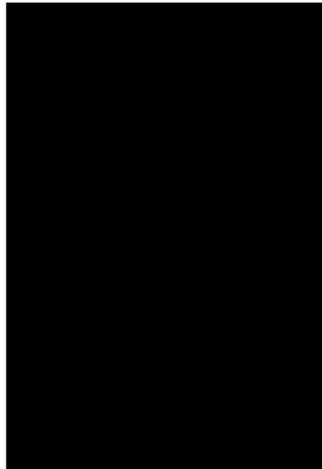
O that there may be in me such a heart, that I may forgive and forbear, and give and love, as becomes a disciple of Thy blessed Son.

Preserve me, O

3RATION.

from all pre-
and self-deceit,
enable me to
Thee in will
a deed, in spirit
in truth. — *St.*
iv. 23.

y I never desire
ofit by another's
but rather leave
wn, and seek the
s of Jesus Christ.
til. ii. 21.



and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock?—

1 Cor. ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?—*1 Cor. ix. 11.*

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also

be the means of promoting His glory, and the salvation of men.

The good Lord grant that those holy things, in which His servants minister, may always have the chief place in my affections and desires.—*Psalm lxxxiv.*

May I always have grace to see the justice of this ordinance, and labour to promote the will of God in this, as in all other things.

ix. 13, 14.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly or of necessity; for God loveth a cheerful giver.

—*2 Cor. iv. 11*

How
receive
return,
offer to
God of
costs m.
2 Sam. 2

deceived, God is not mocked; for whatsoever a man soweth, that shall he reap.—

Gal. vi. 6 7.

While we have time, let us do good unto all men; and especially unto them that are of the household of faith.—*Gal.* vi. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into this world, neither may we carry anything out.—*1 Tim.* vi. 6, 7.

and in a manner that shall please Thee.

Save me, O gracious Lord, from the great danger of delaying the work which Thou hast appointed, lest the night of death come on me unawares.

—*St. John* ix. 4.

'Thou, blessed Lord, best knowest what I need. Give me grace to seek first Thy kingdom, and the righteousness thereof, and for the rest, Thy will be done.—*St. Matt.* vi. 8, 32, 33.

gave, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.—*1 Tim.* vi. 17, 18, 19.

ov
me
otl
rec
dai
vi.

God is not unrighteous, that He will forget your works, and labour that proceedeth of

M.
merc
to n
find
Lord

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. — *Heb.* xiii. 16.

Grant, O Father, that all our offerings and deeds of love may be sanctified by Thy Spirit, and made acceptable to Thee, through Jesus Christ.

—*Rom.* xv. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? — *1 St. John* iii. 17.

Preserve me from imagining that I can love Thee, O Lord, without loving and showing kindness to my brother.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be

Jesus Christ Himself comes to us in the person of His poor. God, in His mercy, grant that I may never turn my face

Do merciful acts
thy power. If thou hast much, give plenteously : if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity.—*Tobit iv. 8, 9.*

He that hath pity upon the poor, lend-

to do my best; I am sure of blessing, whether power to do good great or little.

O blessed privilege of almsgiving, tha

hat provideth
he sick and
the Lord shall
r him in the
of trouble.—
xli. 1

weary of labouring to
secure the favour of
God and my own
happiness, in the man-
ner which He hath
here taught me.
Amen.

*t these sentences are in reading, the Deacons,
wardens, or other fit persons appointed for
purpose, shall receive the alms for the poor, and
devotions of the people, in a decent basin, to be
led by the parish for that purpose, and rever-
ring it to the Priest, who shall humbly present
lace it upon the holy table.*

I give your alms, say,

sed Lord, Who hast given me all that
ess, mercifully receive this poor offer-
om Thine unworthy servant, for the
our Lord and Saviour Jesus Christ.

the Priest presents the alms upon the altar,

our prayers and our alms go up

~~and~~ may always have
him that needeth.

~~The Priest shall then place upon the
bread and wine as he shall think fit~~

While the Priest is thus employed, say :

Vouchsafe to receive these Thy
at the hands of His sinners. O Tho
cient God.

~~After which done, we shall say, The people~~

Let us pray. Amen.

and oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant, that all those who do confess Thy Holy Name may agree in the truth of Thy holy word, and live in unity, and godly love. We beseech Thee also so to direct and dispose the hearts of all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth Thy true and lively word, and rightly and duly administer Thy holy Sacraments. And to all Thy people give Thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive Thy holy word, truly serving Thee in holiness and righteousness all the days of their

other adversity. And we also bless T
holy Name for all Thy servants depar
this life in Thy faith and fear; beseech
Thee to give us grace so to follow th
good examples, that with them we may
partakers of Thy heavenly kingdom. Gr
this, O Father, for Jesus Christ's sake,
only Mediator and Advocate. *Amen.*

¶ *At the time of the celebration of the Communion,
Priest shall say this exhortation, [during which
stand.]¹*

Dearly beloved in the Lord, ye who mi
to come to the holy Communion of the Bc

and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge, therefore, yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; Who did humble Himself, even to the death upon the Cross, for us miserable sinners, who lay in darkness and the shadow of death, that He might make us

lasting life. And always remember the exceeding benefits which, by His precious blood shedding, He hath obtained for us; He hath instituted and ordained holy mysteries, pledges of His love, and for a continual remembrance of His death, to our great endless comfort. To Him, therefore, the Father and the Holy Ghost, let us (as we are most bounden) continual th and submitting ourselves wholly to His ho and pleasure, and studying to serve and righteousness all t

SUNDAY, AT THE CELEBRATION.

God and walking from henceforth in holy ways; draw near with faith, and this holy Sacrament to your comfort; make your humble confession to Almighty God, devoutly kneeling.

¶ Then shall this general confession be made by the Priest, and all those who are minded to receive the holy communion, humbly kneeling.¹

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of men; we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, aga-

¹ While you are repeating the confession after the Priest, you should particularly bear in mind your setting infirmities, and those evils which you have covered in yourself when preparing for Communion, as well as those greater sins, the remembrance of which will be a grief and burden to the end of life. You need not try, on these occasions, to call to mind the several acts of any sin into which you have fallen now for a long time; only think generally of the *kind of sin*; recollect with pain and shame what *sort of a person you once were*.

RION.

nost justly
ist us. We
artily sorry
membrance
e burden of
cy upon us,
iful Father:
hrist's sake,
I grant that

you to everlasting life ; through Jesus Christ our Lord. Amen.

Be sure to answer *Amen* devoutly, and then pray secretly :

Be with me now, O Lord, in all Thy power and mercy ; inspire me with true repentance and an unfeigned faith, and seal my forgiveness in the blood of Jesus.

Be careful to apply to yourself the "comfortable words" which the Priest says next, and turn each sentence, as you hear it, to a secret prayer.

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to Him.

Come unto Me, all ye that travail and are heavy laden, and I will refresh you.—*St. Matt. xi. 28.*

O Lord, give me grace to feel the burden of my sins, that I may always come to Thee for help and pardon.

all that believe in
Him should not perish, but have ever-
lasting life.—*St. John*
iii. 16.

Hear also what St.
Paul saith.

This is a true say-
ing, and worthy of
all men to be re-
ceived, that Christ
Jesus came into the

eternal, which
hast given me
heavens.

O Thou, Wh
est into the w
save sinners, sa
deliver me.

SUNDAY, AT THE CELEBRATION. 97

have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins.—*1 St. John ii.*
1, 2.

let Thy Blood and merits plead for me that I may be forgiven all my sins.

¶ *After which the Priest shall proceed, saying.*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

It is very meet, right, and our bounden duty that we should at all times, and in all places, give thanks unto Thee, O Lord,* [holy Father,] Almighty, Everlasting God.

* These words
(holy Father)
must be omitted
on Trinity Sun-
day.

*if there be any speech
mediately shall be said or sung by the people
, [the people still kneeling.]*

herefore with angels and archangels,
with all the company of heaven, we
l and magnify Thy glorious Name ; ever-
re praising Thee, and saying,
Holy, holy, holy, Lord God of Hosts,
aven and earth are full of Thy glory :
ory be to Thee, O Lord Most High.
men.

¶ PROPER PREFACES.

on the day and seven days after.

¶ *Upon Easter-day, and seven days after.*

But chiefly are we bound to praise Thee for the glorious resurrection of Thy Son Jesus Christ our Lord; for He is the very Paschal Lamb which was offered for us and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising to life again, hath restored to us everlasting life: Therefore with angels, &c.

¶ *Upon Ascension-day, and seven days after.*

Through Thy most dearly beloved Son Jesus Christ our Lord; Who, after His most glorious resurrection, manifestly appeared to all His Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory: Therefore with angels, &c.

¶ *Upon Whitsunday, and six days after.*

Through Jesus Christ our Lord; accord

had been a mighty wind, in the fiery tongues, lighting upon the Apostles, to teach them, and to lead them to giving them both the gift of divers languages, and also boldness with freedom, to go about constantly to preach the Gospel throughout all nations ; whereby we have been brought out of darkness and error into the clear light of true knowledge of Thee, and of Jesus Christ : Therefore with angels

T *Upon the feast of Trinity only, may we sing,*
Who art One God, One Lord

¶ Or else this may be said, the words [holy Father] being retained in the introductory address.

For the precious death and merits of Thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost the Comforter, Who are one with Thee in Thy Eternal Godhead: Therefore with Angels, &c.

¶ Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this prayer following:

We do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy table. But Thou art the same Lord, Whose property is always to have mercy; Grant us, therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us. Amen.

When the Insecration, say,

Most merciful God, the Father
Lord Jesus Christ, look graciously upon
the gifts now lying before Thee; and send
Thy Holy Spirit upon this Sacrifice that He
may make this bread and this wine the
Body and Blood of Thy Christ.

O Thou, Who sittest at the right hand
the Father, yet art present with us, thou
unseen, come and sanctify with Thy Pres-
ence these Thy gifts, those who offer,
those who receive them. Amen.

Priest, standing before the table, 1
and Wine that he may break the Bread b
he

His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that His precious death and sacrifice, until His coming again: For in the night in which He was betrayed (a) He took Bread; and when He had given thanks (b), He brake it, and gave it to His disciples, saying, Take, eat (c), This is My body, which is given for you; do this in remembrance of Me. Likewise, after supper (d), He took the Cup; and when He had given thanks, He gave it to them, saying, Drink ye all of This; for (e) This is My Blood of the New Testament, which is shed for you, and for

*(a) Here the Priest
is to take the Paten
into his hands:*

*(b) And here to
break the Bread:*

*(c) And here to
lay his hand upon
all the Bread.*

*(d) Here he is to
take the Cup into his
hand.*

*(e) And here he is
to lay his hand upon
every vessel in which
there is any wine to
be consecrated.*

tion or any ~~way~~

oved Son our Saviour Jesus Christ, we,
hy humble servants, do celebrate and
take here before Thy Divine Majesty, with
these Thy holy gifts, which we now offer
unto Thee, the memorial Thy Son hath com-
manded us to make; having in remem-
brance His blessed passion and precious
leath, His mighty resurrection and glorious
ascension; rendering unto Thee most hearty
thanks for the innumerable benefits procured
into us by the same. And we most hum-

The invocation. bly beseech Thee, O mer-
ciful Father, to hear us,
... ~~the~~ ~~thy~~ goodness vouchsafe

SUNDAY, AT THE CELEBRATION. 105

Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood. And we earnestly desire Thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we, and all Thy whole Church, may obtain remission of our sins and all other benefits of His passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee: humbly beseeching Thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in them, and they in Him. And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech

the unity of the Holy Ghost, all honour
glory be unto Thee, O Father Almighty
world without end. Amen.

When this prayer is ended, say,

Grant, I beseech Thee, Almighty God,
that all we who are partakers of this holy
Sacrament may be confirmed in godliness;
may receive remission of our sins; may
be delivered from the devil and his wiles;
be filled with the Holy Ghost; may
be worthy of Thy Christ, and obtain everlast-
ing life.

May I always receive the holy Sacrament

SUNDAY, AT THE CELEBRATION. 107

T Then shall the Priest first receive the Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present, and after that to the people, also in order, into their hands, all devoutly kneeling.

While the Priest is communicating, you may pray for him thus :

The Lord send thee help from the sanctuary, and strengthen thee out of Zion; remember all Thine offerings, and accept thy burnt sacrifice; grant thee thy heart's desire, and fulfill all thy mind.

The Lord receive this sacrifice at thy hands, to the praise and glory of His Name, and to our profit and the good of all His holy Church. Amen.

If there is time before you communicate, here pray for those graces which you need most (using the Collects for that purpose in Appendix I.); and say the prayers at pages 70, 72, for your friends, the Church, &c. If you have not time for this now, you can do it after you have received; or partly before, and partly after.

Just before you go up to communicate, say,

Our Father, &c. deliver us from evil. Amen.

Lord ? and there is none on earth that
desire in comparison of Thee.

Yet, Lord, I am not worthy that Thou
shouldest come under my roof; but speal
the word only, and my soul shall be healed

Lord, be merciful unto me ; heal my soul
for I have sinned against Thee.

When you are at the Lord's table, and the Priest
is coming to you with the consecrated Bread, say
secretly,

Thou hast said, that he that eateth Thy
Flesh, and drinketh Thy Blood, hath eter-
nal life.

Behold the servant of the Lord : be i

¶ When he delivereth the Bread, he shall say,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat This in remembrance that Christ died for thee, and feed on Him in thy heart by faith, with thanksgiving.

Follow these words of the Priest in your heart, with all possible devotion, turning them into a prayer for yourself, and say *Amen* softly, after the words "everlasting life."

Whilst you eat It, pray thus:

O Thou, Who art the Bread of Life, bring life and health unto my sin-sick soul.

After receiving It, say,

By Thy holy Incarnation and Thy Birth, by Thy Cross and Passion, good Lord, deliver me.

I have sworn, and am steadfastly purposed, to keep Thy righteous judgments.

What reward shall I give unto the Lord
for all the benefits which He hath done
unto me?

I will receive the cup of salvation, and
will call upon the Name of the Lord.

*[And the Minister who
delivereth the Cup shall
say,*

The Blood of our
Lord Jesus Christ,
which was shed for
thee, preserve thy
body and soul un-

Say Amen devoutly,
before, after the word
“everlasting life.”

After you have received It, say,

Praise the Lord, O my soul, and all that
is within me praise His holy Name.

Praise the Lord, O my soul, and forget
not all His benefits: Who forgiveth all thy
sin, and healeth all thine infirmities; Who
saveth thy life from destruction, and crown-
eth thee with mercy and loving kindness.—
Ps. ciii. 1-4.

When you have left the altar, kneel down, and give
thanks for the great goodness of God.

O most merciful Saviour, Christ Jesus our
Lord, good art Thou and gracious, and of
great mercy unto all them that call upon
Thee!

For, when we had no being, Thou didst
create us by Thy Divine power:

When we were Thine enemies, Thou didst
come down from heaven, and redeem us from
the power of hell;

And because we can neither live nor move
nor have any being, either in body or spirit,
without Thee, Thou dost, in Thine infinite

this most holy Sacrament.

Magnify the Lord, O my s
enriched by His many and g
and let my spirit rejoice in
viour;

For He hath regarded the lo'
servant; He that is mighty ha
me; He hath filled the hungi
things.

O give thanks unto the Lc
gracious, and His mercy endur

Be on your guard against the intrus
thoughts during the whole celebrati
means you lose any of the grace whi

ence without a blessing; and this you may do after this manner:

If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?

For there is mercy with Thee; therefore shalt Thou be feared.—*Ps. cxxx. 3, 4.*

The good Lord pardon me, and every one here present, that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.—*2 Chron. xxx. 18, 19.*

While others are communicating, if you have time, employ yourself as you are directed in page 107, that is, in prayer and intercession. When can you expect that God will be so ready to hear, as when His Church is solemnly pleading before Him the merits of the sacrifice of Christ, through Whom, and for Whose sake, it is that we receive all that we have?

From the beginning it has been felt by devout Christians that there could be no fitter time than this to intercede for those who have a claim upon our prayers; and we learn from ancient authors and the primitive Liturgies, that the practice of the Church, when most pure and holy, was in accordance with this feel-

*people [kneeling and] repeating after him ev-
tion.*

Our Father, Who art in heaven, H
be Thy Name. Thy kingdom come.
will be done on earth, as it is in t
Give us this day our daily bread. A
give us our trespasses, as we forgiv
who trespass against us. And lead
into temptation; but deliver us from
for Thine is the kingdom, and the
and the glory, for ever and ever. A

¶ After shall be said as followeth.

Almighty and everliving God, v
thy son that Th

and goodness towards us; and that we are very members incorporate in the mystical Body of Thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works, as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung, all standing, Gloria in Excelsis, or some proper hymn from the selection.*

Glory be to God on high, and on earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

world, have mercy upon us. Thou takest away the sins of the world, have mercy upon us. Thou, That takes the sins of the world, receive our Thou, That sittest at the right hand the Father, have mercy upon us.

For Thou only art holy ; Thou art the Lord ; Thou only, O Christ, and the Holy Ghost, art most high in the God the Father. Amen.

¶ *Then the Priest (the Bishop, if he be present) depart with this Blessing, [to be received kneeling.]*

At the end of the Communion, say,

Glory be to the Father of mercies ; the Father of men and angels ; the Father of our Lord Jesus Christ.

Glory be to the most holy and eternal Son of God ; the blessed Saviour and Redeemer of the world ; the Advocate of sinners ; the Prince of Peace ; the Head of the Church ; and the Deliverer of all that call upon Him.

Glory be to the Holy Ghost ; the Spirit of truth ; the Spirit that searcheth all things ; the Comforter ; the Sanctifier ; and the Giver of Life.

All glory, and honour, and thanksgiving, and power, all love and obedience, to the ever blessed, undivided Trinity, now and for evermore. Amen.

Observation.—The Rubic directs that when any of the consecrated Bread and Wine remains after the Communion, “the Minister and other communicants shall, immediately after the Blessing, reverently eat and drink the same.”

You had better always see, before you leave the

N.

purpose.
stay, be
and " eat
mees, and

precious
bring
Thy m
Here
which
Praye

Th
bless

"
So
al
f

CELE-

the day, espe-
Service again,
your Saviour,
g Collect

this day made
v and Blood,



SUNDAY, AFTER THE CELEBRATION. 123

precious Body and Blood, and hereafter bring me to Thine everlasting glory, for Thy merits and mercies' sake. Amen.

Here you may say again the Collects for those graces which you most need, or any other prayers from the Prayer-Book that you find useful to you.

Then conclude with the Lord's Prayer, and this blessing :

The blessing of God Almighty, Father, Son, and Holy Ghost, be with me, and with all whom God has given me, this day and for evermore. Amen.

A MEDITATION FOR SUNDAY EVENING.

Recollect, my soul, where thou hast been, and what thou hast been doing. Thou hast been with the Lord of life; and before God, angels, and men, thou hast acknowledged Him, and devoted Thyselv^e to His obedience.

Remember that there may be but a few days, before you must appear at the tribunal of Him, Who hath now entertained you at His table. The next sight you have of Him may be upon His throne, as One

consecrated thyself to the life of
thou hopest to be saved ? It con-
nearly, O my soul, to keep Him e-
thoughts, and to express Him in
that when He comes he may see H
me, and behold His Own image in r-
ness and true holiness, fairly eng-
my heart. For many will say unto
that day, "Lord, we have eaten at
in Thy presence, and Thou hast i-
our streets;" but He will say, "I te-
know not whence you are ; depart :
all ye workers of iniquity."—*From*
Patrick.

SUNDAY, AFTER THE CELEBRATION. 125

When you have done, say,

Let the words of my mouth, and the meditations of my heart, be alway acceptable in Thy sight, O Lord, my strength and my Redeemer.

At Evening Prayer.

Text.—“Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God’s.”—1 Cor. vi. 20.

O how plentiful is Thy goodness, which Thou hast laid up for them that fear Thee, and that Thou hast prepared for them that put their trust in Thee!

It was love enough, my Lord and my Saviour, to give Thyself for me on the cross.

There Thou madest a Sacrifice sufficient for the sins of the whole world.

And yet Thou hast done more than this.

Thou hast wrought new miracles of love, and, as if it were not enough to give Thyself for me on the cross, Thou hast found out a way to give Thyself to me in Thy

may all live up to ...

Thy holy Name.

Give Thy grace and blessing to a
tian people; convert all unbelievers
ners, and bring all stray sheep b
Thy fold; particularly have merc
..... [Here you may name any
whom you desire God's guidance.]

O blessed Spirit of God, proceed
the Father and the Son, be with
with all for whom I pray, and dail
in us Thy manifold gifts of grace
Amen.

Psalm cxxxiii. (which speaks of the un
derstanding and the blessedness of it

At Evening Prayer.

Text.—“Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God.”—*Eph.* v. 2.

I humbly thank Thee, O my loving Saviour, for that great goodness shown to me and others, Thine unworthy servants; when, at Thy holy Table, Thou gavest to our faith Thyself, the bread of life, to strengthen and sustain our drooping souls.

Grant that this partaking of Thee may pour new life into our hearts, that we may believe in Thee, love Thee, and follow Thee more heartily than we have ever done.

I give Thee thanks, O gracious Lord, for all the graces and blessings in which Thy saints have communion one with another; for breathing, through Thy holy Sacraments, into Thy Mystical Body, the Church, the Spirit of love and charity, that all that believe in Thee may love one another, and all join in loving Thee.

Make us ever more and more to be one

O Eternal Father, to Thee I commend myself and all whom Thou hast given beseeching Thee to direct our lives in peace and to grant that our end may be Christian and acceptable, and if it please Thee, without pain.

Gather us unto the feet of Thine E when Thou wilt and as Thou wilt, without shame and sins.

And grant that we may find mercy favour with all Thy Saints who from beginning have pleased Thee, Patriarchs, Prophets, Apostles, Martyrs, Confessors, every just spirit departed in the faith

Our Father, &c.

[The proper Collect.]¹

[Prayers for particular graces.]

God the Father, &c.

THE TUESDAY AFTER.

PERSEVERANCE IN THE NARROW WAY.

At Morning Prayer.

Text.—“They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.”—*Isa. xi. 31.*

I have humbly offered unto Thee, O Lord, the sacrifice of a troubled spirit, in union with the Sacrifice and Sacrament of the Body and Blood of Thy Son, my Saviour.

For I am grieved to have offended Thee, Who art so good, so kind, so merciful to me. I confess and bewail my many great and

*f the s...
fall.]*

I confess them in the bitterness
of my soul. Would that I had never sinned
against so good a God! Would that I had
always preserved my baptismal innocence!
Yet for the sake of Him in Whom I have
believed, Whom Thou hast given for the
healing of my soul, accept my sorrowful
petitions, and forgive me all my sins.
Henceforth, not in mine own strength,
through Thine aiding grace, I resolve
to fight against, and to overcome, those
which have brought me to such shame.

*Thy abundant gr...
... moe*

O quicken me after Thy loving kindness,
and so shall I keep the testimonies of Thy
mouth.

Guide, strengthen, and accept me, graci-
ous Lord, in all my works and ways, for
the sake of Thy Son, our Saviour, Jesus
Christ. Amen.

Psalm xxv.

Our Father, &c.

[The proper Collect.]

[Prayers for particular graces.]

God the Father, &c.

For reading, see No. X. in Appendix II.

At Evening Prayer.

Text.—“ Let us lay aside every weight, and the sin
which doth so easily beset us; and let us run with
patience the race that is set before us, looking unto
Jesus the author and finisher of our faith.”—*Heb. xii.*
1, 2.

Give me grace, O Merciful Father, that I
may bring to good effect the desires and
purposes with which I went so lately to Thy
holy table.

Without Thee I can do nothing, but Thy
strength is made perfect in my weakness.

and a great longing ---
longs to Thee.

Give me grace to love my neighbor
myself, to submit myself to all my
hate all lying, fraud, and wrong.

Give me a tender conscience, a
quiet spirit, a charitable, a humble
contented mind.

Give me power over the lusts of the flesh.
Let me not follow the customs of the world.
O keep me from the world's destroyer.

Leave me not to my own choices.
me from pride and from presumption.

In Thee hath been my hope all the day long.

O keep my soul and deliver me: let me not be confounded, for I have put my trust in Thee.

In Thee, O Father, is my trust; from Thee do I hope for grace, mercy, and salvation, for the sake of Jesus Christ Thy Son, and through the sanctifying influences of the Holy Ghost.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm cxxi.

Our Father, &c.

[The proper Collect.]

[Prayers for particular graces.]

God the Father, &c.

During the rest of this week add the following Collect to your usual prayers, morning and evening:

O merciful Lord God, Who hast vouch-

with Thy most gracious gifts, th
resist all the temptations of th
the flesh, and the devil, and walk
way of Thy commandments, may g]
holy Name through Jesus Christ
Amen.

This Prayer may be used daily by those w
nicate every Sunday or more frequently.

Observation 1.—If you have communicate
with a sick person, you will do well to use t
ers after Communion in this book on the
that day, and on the following days, as direc

If for any reason this cannot be done, at l
that is set down for Sunday after Communic
the above Collect for some days after.

THOSE NOT ABLE TO COMMUNICATE. 139

A PRAYER FOR THOSE WHO ARE NOT ABLE TO COMMUNICATE.

If you are kept at home by sickness, or any other just cause, you should endeavour to make up, as far as possible, for the loss you have sustained, by increase of private devotion. This will doubtless bring a blessing, though, of course, nothing can supply the place of the Sacrament when it can possibly be had.

The following prayer was composed by the holy Bishop Wilson, for the use of those unfortunately deprived of the spiritual food needful for their soul's health.

St. Luke xxii. 19.—“This do in remembrance of Me.”

O good Saviour, I will, through Thy grace, do this in remembrance of Thee, and in obedience to Thy command, as well as I am able.

I do therefore, this good day, join in desire and spirit with every Christian congregation in the world which truly celebrates this holy mystery.

With them I join in giving my devoutest thanks to Thy Almighty Father and our gracious God, Who did not overlook lost

incarnation, Thy laborious life :
passion : Thy death and resurrec-
tion : great deliverance Thou hast there-
for all mankind ; and the obliga-
tions thou hast laid upon us.

I acknowledge and receive Thee
as our heavenly Teacher : as our
example and pattern : as our only Me-
diator and Advocate with God : and as the
Judge of all mankind.

With Thy Church I join in pro-
fessing the truth and merits of Thy all-sufficient Sac-
rament : I confess Thy Eternal Father : I rely upon
Thy Son, the Lamb of God, for the pardon of all my sin-

I devote my spirit, soul, and body, to Thee, and to Thy service, beseeching Thee to give me grace never wilfully to depart from Thy laws.

I join with Thy Church, and plead the merits of Thy Sacrifice, for all estates and conditions of men : that none may deprive themselves of that happiness which Thou hast purchased by Thy death ;

For all Christian kings and governors ; for all Bishops and pastors, that they may preserve the sacred rights committed to their trust ;

For all that strive to propagate Thy Gospel ; for a primitive zeal in all that fear Thy Name ; for all that sit in darkness, or in error, or are destitute of necessary means of instruction ; for all that sincerely seek the truth ; for all sinners, that they may have grace and strength to break their bonds ;

For all that are in adversity ; for all that suffer wrongfully, or that are deprived of their just rights ; for all that are in pain of body, or anguish of mind and spirit ; for all

sword, pestilence, and famine ;

For all that are in their last sic
they may omit nothing that is n
make their peace with God ;

For all widows and fatherless
for all that call upon God, and
else to help them ;

For this land and this Churc
Lord may avert the judgments
justly deserve ;

For our friends, our relations
factors, and our enemies ; for all
desired our prayers, and for the
tical Body of Christ :

[REDACTED]

ARE NOT ABLE TO COMMUNICATE. 143

give unto all grace and help, according to
the necessities they labour under, for Thy
sake, O Lord Jesus, to Whom, with the
Father and the Holy Ghost, be all honour
and glory, dominion and power, for ever
and ever. Amen.

APPENDIX.

L

PRAYERS FOR HOLY SEAS

The following may be used, both Morning and Evening, with the Prayers in this volume

At Christmas.

O God, Who makest us glad with the remembrance of the birth of Thine Jesus Christ; grant that, as I joyfully behold Him for my Redeemer, so I may with confidence behold Him, when He shall come to be my Judge, Who liveth and reigneth with the Holy Ghost, ever

blessed Spirit into the hands of Thy Heavenly Father, when with a torn body and a broken heart, Thou didst show forth the bowels of Thy mercy, and die for us. I beseech Thee, O Thou brightness and image of God, so to assist me by this Thy most precious death, that being dead unto the world, I may live only unto Thee; and at the last hour of my departing from this mortal life, I may commend my soul into Thy hands; and that thou mayest receive me into immortal life, there to reign with Thee for ever and ever. Amen.

On Easter Day, and the Monday and Tuesday following.

O God, Who for our redemption didst give Thine only-begotten Son to the death of the Cross, and by His glorious resurrection hast delivered us from the power of our enemy; grant that I may so die daily unto sin, that I may evermore live with Him in the joy of His resurrection, through the same Jesus Christ our Lord. Amen.

Before Communion on Holy Thursday, or Ascension Day

Grant, I beseech Thee, O Lord and Saviour, that I may receive in these mysteries, for which I am making preparation, the fulness of Thy grace; that I may be made meet to

world without end. Amen.

For Whitsuntide, before Communion

Pour down, I beseech Thee, O Lord, Thy servant, the Spirit of grace and consolation, that, beholding in these holy mysteries, the Body and Blood of Christ Whom, by my sins, I have pierced, I may mourn with sorrow, be quickly healed, and live in the unity of the same Spirit, Jesus Christ our Lord. Amen.

II.

THE PART PARTICULAR

I may avoid all those things that are contrary to my profession, and follow all such as are agreeable to the same ; through Jesus Christ our Lord. Amen.

For Hope.

O God, Who hast prepared for all those who put their trust in Thee such good things as pass man's understanding : give unto me, Thine unworthy servant, such a good hope of life eternal in the heavens, that in all griefs and trials of this uncertain world, my heart may be set on those unfading joys, which Thou hast promised through Jesus Christ our Lord. Amen.

For the Love of God, which is the first part of Charity.

O God, the God of all goodness and grace, Who art worthy of a greater love than we can either give or understand ; fill my heart, I beseech Thee, with such love towards Thee as may cast out all sloth and fear, that nothing may seem too hard for me to do or suffer in obedience to Thee ; and grant that, by thus loving, I may become daily more like unto Thee, and finally, obtain the crown of life, which Thou hast promised to those who unfeignedly love Thee ; through Jesus Christ our Lord. Amen.

and hast taught us that where envy
is, there is confusion and evil work
such a measure of Thy grace that
kindly disposed towards all men, and
the cause of division among any of T
Put away from me all bitterness, a
and anger, and evil speaking, with a
and grant that in honour preferring
may walk in love, even as Thou, Lo
me, and gavest Thyself to die for
Amen.

For Chastity.

O Lord Jesus Christ, Who in tak
Thee our flesh was pleased to be con
pure and holy virgin ; grant unto T
grace to withstand all the temptatic
flesh, and with a pure heart and a cl
to follow Thee in all holy living : W

thereof, all things that are needful to their bodies; keep me, I beseech Thee, under the protection of Thy good Providence, and teach me, in whatsoever state I am, therewith to be content. Give me grace to forsake all covetous desires, and so to pass through things temporal, that I finally lose not the things eternal; through Jesus Christ our Lord. Amen.

For Contrition.

O Lord God, Who dost not despise the sighing of a contrite heart, and forgettest the sins and wickedness of a sinner, who mourns and laments truly his old manner of living: grant unto me, O Lord, true contrition of heart, that I may thoroughly despise and detest my sinful life past, and wholly be converted unto Thee; through our Lord and Saviour, Jesus Christ. Amen.

For Devotion.

Assist me mercifully, O Lord, in all my supplications and prayers, that I may not draw near to Thee with my lips while my heart is far from Thee. Give me a hearty desire to pray, and grace to pray faithfully, that I may ever live under Thy most mighty protection here, and praise Thee eternally hereafter; through Jesus Christ. Amen

For Diligence

O God, Who hast commanded that no man

pleased to call me. Give me may honestly improve all the talents Th hast committed to my trust; and that worldly business, no worldly pleasures, n ever divert me from the thoughts of the to come; through Jesus Christ our Lord Amen.

For the Fear of God.

O most mighty God, Who only art b and to be feared; grant, I beseech Thee, th may never stray from Thy commandm through the fear of man, whose breath his nostrils; but fill me, O Lord, with spirit of Thy holy fear, which is the beginn of wisdom, that I may be obedient to holy will in all things; through Jesus Christ Amen.

that, as I am vile in myself, so I may know that I am vile, and may therefore esteem every one better than myself; through Jesus Christ our Lord. Amen.

For Justice.

O God, Who hast taught us that to obtain Thy love we must do unto others as we would they should do unto us; give me grace to cleanse my heart and hands from all fraud and wrong, that I may hurt nobody by word or deed, but be true and just in all my dealings: that so, keeping innocency, and taking heed unto the thing that is right, I may have peace at the last; for the sake of Jesus Christ, Thy Son our Lord. Amen.

For Meekness.

Almighty God, Who hast given Thine only Son, to be unto us both a sacrifice for sin, and also an ensample of godly life; give me grace to learn of Him Who was meek and lowly of heart, to put on bowels of mercy, meekness, and long suffering, to be so far from offering the least injury, that I may never return the greatest; and grant, I beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that I may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

tude of thy mercies, ~~they~~ ~~were~~ ~~not~~ ~~imputed~~
and not imputed unto me; and grant that,
by the operation of the Holy Ghost, I may
have power and strength hereafter to resist
sin; through Jesus Christ our Lord. Amen.

For Perseverance.

O Lord, raise up, I pray Thee, Thy power,
and come among us, and with great might
succour me; that whereas, through my sins
and wickedness, I am sore let and hindered in
running the race that is set before me, Thy
bountiful grace and mercy may help and
strengthen me, that, after the example of all
Thy saints departed, I may be faithful unto
death, and in Thy good time receive a crown
of life; for the sake of Jesus Christ, Thy Son,
our Lord. Amen.

that I may truly believe in Thee, and in Thy promises made unto me ; that neither by my negligence nor frailty of the flesh, nor greatness of temptation, nor by any subtle crafts and assaults of the devil, I may be led astray from Thy commandments, but that, continuing steadfast unto the end, I may be saved; through Jesus Christ our Lord. Amen.

For Power over our Enemies.

O merciful Father, by Whose power and strength we may overcome our enemies, both bodily and ghostly ; grant me such a measure of Thy grace, that, according to the promises which I made at my Baptism, and renewed at my Confirmation, I may overcome the chief enemies of my soul,—the desires of the world, the pleasures of the flesh, and the suggestions of the evil spirit, and may walk before Thee in righteousness and true holiness all the days of my life; through Jesus Christ our Lord. Amen.

For Sincerity.

O holy Lord, Who searchest the heart and triest the reins; try me, I beseech Thee, and seek the ground of my heart; cleanse it from all hypocrisy, and suffer not any accursed thing to lurk within me; give me truth in the inward parts and purity of heart, that I may see Thee in Thy glorious kingdom; through Jesus Christ our Lord. Amen.

be made a snare unto me, --
eat and drink, that, my flesh being su^t
the Spirit, I may ever obey Thy godly
in righteousness and true holiness,
honour and glory ; through Jesus C
Lord. Amen.

For Thankfulness.

Gracious God, Who hast taught
holy word that it is a joyful and
thing to be thankful ; give me g
seech Thee, to be truly and sincere
for all Thy mercies from time to tim
upon me, and grant that I may
gifts and mercies to set forth Thy
to set forward my own salvation
Jesus Christ our Lord. Amen.

Trust in God.

mercy, casting all my care upon Thee, and being careful for nothing but to keep Thy testimonies, and to think upon Thy commandments to do them. Grant this, O Father, for Jesus Christ's sake. Amen.

N. B. — The foregoing Collects are not meant to supply the place of those provided by the Church, which may be used instead of them, or with them, as you think best. The Prayer Book will generally furnish all that is necessary, but there are times when it is an advantage to have other aids at hand.

The following Table* of Collects is added to assist you in finding petitions for Christian graces in the Book of Common Prayer.

<i>Comfort of the Holy Ghost.</i>	{ First Sunday after Ascension.
<i>Illumination</i>	Whitsunday.
<i>Direction of the Holy Ghost</i>	{ Nineteenth Sunday after Trinity.
<i>Manifold gifts of the Holy Ghost.</i>	St. Barnabas.
<i>Means of Grace</i>	{ Hearing St. Bartholomew, St. Luke. Reading Second Sunday in Advent. Fasting First Sunday in Lent. Praying Tenth and Twenty-third Sundays after Trinity.
<i>To Convert us from Sin...</i>	{ First Sunday in Advent. First Sunday after Easter. St. Andrew. St. James. St. Matthew.
<i>Pardon of Sin, and Acceptance of God</i>	{ Twelfth, Twenty-first, and Twenty-fourth Sundays after Trinity. Purification. Second Sunday after Epiphany.

* From the Table in Bishop Wilson's *Sacra Privata*.

<i>Rescue us from Temptation.....</i>	{ Fourth Sunday In Advent. Fourth Sunday after Epiphany. Eighteenth Sunday after Trinity.
<i>nable us to do good.....</i>	{ Fifth Sunday after Easter. First, Ninth, Eleventh, Thirteenth, Seventeenth, and Twenty-fifth Sundays after Trinity.
<i>ring us to glory.....</i>	{ Epiphany. Sixth Sunday after Epiphany.
<i>neration</i>	Christmas day.
<i>ity</i>	Quinquagesima.
<i>ification</i>	{ Circumcision. Easter-eve.
<i>rition</i>	Ash Wednesday.
<i>ritiy</i>	Third Sunday after Easter.
<i>of God and His Laws</i>	{ Fourth Sun. after Easter. Sixth and Fourteenth Sunday after Trinity.
<i>only Desires.</i>	Ascension.
<i>, right.</i>	Trinity Sunday.
<i>, firm.</i>	{ Seventh Sun. after Trinity. St. Thomas.
<i>tion of Christ.</i>	{ St. Mark. Sixth Sunday in Lent. Second Sun. after Easter.

<i>Support under Afflictions..</i>	{ Third and Fourth Sundays after Epiphany.
<i>Deference from evil, and supply of good</i>	Eighth and Fifteenth Sundays after Trinity.
<i>For Jews, Turks, &c.</i>	Good Friday.
<i>That ministers may be fit, diligent, and successful.</i>	St. Matthias, St. Peter. Third Sunday in Advent.
<i>That the people may be kept in truth, unity, and peace</i>	First col. for Good Friday. St John, SS. Simon and Jude. Fifth, Sixth, and Twelfth Sundays after Trinity.

APPENDIX

You will find an advantage in reading instructive pieces, as you are directed in the book, because the portion for each the same subject as the prayers for them are able to communicate frequently, it not be necessary for you to go through them. But since it is best to have a *fixed rule*, you are advised to read them, as directed quarter without fail.

I.

was a prophecy of, a much greater deliverance, which Jesus Christ was to be the author of, not only for them but for all mankind ; and which *prophecy* was surprisingly fulfilled by that people, without knowing what they were doing, when they crucified Jesus Christ, *the true Paschal Lamb*, the very *same* month, the very *same* day of the month, and the very *same* hour of the day, that the *Paschal Lamb* was first ordained to be sacrificed.

Now, after the *Paschal Supper*, as the Apostles relate it, Jesus Christ took bread and blessed it, and brake it, and gave it to his disciples, saying, "Take, eat : This is My Body which is given for you : this do in remembrance of Me." He took also the cup, and gave thanks, and gave it to them, saying, "Drink ye all of This : for this is my Blood of the new covenant which is shed for you, and for many, for the remission of sins. This do, as oft as ye shall drink it, in remembrance of Me : for as oft as ye shall eat this Bread, and drink this Cup, ye do show the Lord's death, till he come."

In obedience, therefore, to this command of Jesus Christ, Who has delivered us from a much greater bondage than that of *Egypt*, the Christian Church keeps up the memory of *His love*, *His sacrifice*, and *His sufferings*, and *death*, after this solemn manner.

First; as an acknowledgment that our lives and all that we eat or drink to preserve them

this, the *bread* and *wine* are cor
bread is broken, and the *wine* p
represent the death of Christ, Wh
broken, and Whose Blood was sh

Then the *minister of God*, as t
Christ's household, applies these
every person, who receives this &
this devout prayer: "The Body
Christ, Which were given and shed
serve thy body and soul unto eve

And we may be assured of
Sacrament will be to every wortl
cant, what the *tree of life* would
Adam and Eve in Paradiso; and
had they continued obedient, wou
in no danger of temporal death,
while we feed on this Bread, now
a life-giving Spirit, and live as

that we do it often ; for the oftener we do it the more expert we shall be at it, the more benefit and comfort we shall receive from it.

. . . . It is by frequent acts that habits are produced ; it is by often eating and drinking this spiritual food that we learn how to do it, so as to digest and convert it into proper nourishment for our souls. . . . I shall say no more, but that I never expect to see our Church settled, primitive Christianity revived, and true piety and virtue flourish again among us, till the Holy Communion be oftener celebrated than it hath been of late in all places of the kingdom ; and am sure that, if people were but sensible of the great advantage it would be to them, they would need no other arguments to persuade them to frequent it as often as they can. For we should soon find, as many have done already, by experience, that this is the great means appointed by our ever blessed Redeemer whereby to communicate Himself, and all the merits of His most precious death and passion, to us, for the pardon of all our sins, and for the " purging of our consciences from dead works to serve the living God." So that, by applying ourselves thus constantly unto Him, we may receive constant supplies of grace and power from Him to live in His true faith and fear all our days ; and by conversing so frequently with Him at His holy table upon earth, we shall always be fit and ready to go to Him.

the many opportunities He hath
of partaking of His most blessed Blood.—BISHOP BEVERIDGE.

II.

1.—As every Christian is obliged
peril of his soul, to observe it, so t
must be such as every one, even t
unlearned, may understand, if it is not
fault.

And so indeed it is; for as an *Israel*
i. 4) under the law being obliged to
hand upon the head of his sacrifice, co
his sins, and laying them, as it were
that creature, as he did easily understa
this was to show him that death was
reward of sin.

easily understand how sad our condition was which required such a sacrifice: that this, therefore, ought to humble us, to lead us to repentance, to make us fearful of offending God, and to abhor those sins which cost Jesus Christ His life, before God could be prevailed with to pardon them.—BISHOP WILSON.

2.—As this Sacrament looks back, it is a memorial which our Saviour hath left in His Church of what He was pleased to suffer for her. For, though these sufferings of His were both so dreadful and holy as to make the heavens mourn, the earth quake, and all men tremble; yet because the greatest things are apt to be forgotten when they are gone, therefore He was pleased at His last supper to ordain this as a holy memorial, representation, and image of what He was about to suffer. So that when Christian posterity (like the young Israelites, who had not seen the killing of the first Passover) should come to ask after the signification of these things—this Bread, this Wine, the breaking of the one, the pouring out of the other, and the participation of both—this sacred mystery might expose to faithful beholders, as a present and constant object, both the martyrdom and the sacrifice of this crucified Saviour, giving up His flesh, shedding His blood, and pouring out His very soul for the expiation of their sins. . . . Here, then, faith must be as true a substance

strong faith
communicant, being prostrated at
table as at the very foot of His cross
earnest sorrow confess and lament :
which were the nails and spears to
our Saviour. We ourselves " hav
that Just One. Men and brethren,
we do ?" He shall fall amazed at t
of Divine justice, that could not b
but by the sufferings and death of G
dreadful is the place ! How deep ai
this mystery ! What inconceivable
of God the Father, Who so gave up
Son, and of God the Son, Who t
Himself up for us !—DEAN BREVINT.

III.

is evident, because "He hath but once appeared, in the end of the world, to put away sin by the sacrifice of Himself;" and therefore, since it is necessary that He hath something to offer, so long as He is a Priest, and there is no other sacrifice but that of Himself offered upon the cross, it follows, that Christ, in heaven, perpetually offers and represents that Sacrifice to His heavenly Father; and in virtue of that, obtains all good things for His Church.

Now, what Christ doth in heaven, He hath commanded us to do on earth: that is, to represent His death, to commemorate His Sacrifice, by humble prayer and thankful record; and by faithful manifestation and joyful Eucharist, to lay it before the eyes of our heavenly Father, so ministering in His priesthood, and doing according to his commandment and example; the Church being the image of heaven; the Priest, the minister of Christ; the holy table being a copy of the celestial altar: and the eternal Sacrifice of the Lamb slain from the beginning of the world, being always the same: it bleeds no more after the finishing of it on the cross; but it is wonderfully represented in heaven, and graciously represented here; by Christ's action there, by His commandment here. And the event of it is plainly this, that as Christ, in virtue of *His Sacrifice on the cross, intercedes for us with His Father, so does the minister of*

peculiar to the Gospel is the Sacra
Lord's Supper, instituted by our
self, to succeed all the bloody sacr:
Mosaic law.

It may as properly be called a
any that was ever offered, except
was offered by Christ Himself: i
deed, was the only true expiatory s
was ever offered. Those under th
only types of His, and were calle
only on that account, because th
and represented that which He was
the sins of the world; and, therefo
crament of Christ's Body and Blc
will be called by that

right to eat which serve the tabernacle." Heb. xiii. 10. An altar, where we partake of the great Sacrifice, which the eternal Son of God offered up for the sins of the whole world, and ours among the rest: that Almighty God may be reconciled to us, and receive us again into His love and favour, and make us happy in the enjoyment of it forever. Which is so great a blessing, that they who really mind their own good and welfare can no more forbear to partake of this Sacrament, when they may, than they can forbear to eat when they are hungry, and have meat before them.—
BISHOP BEVERIDGE.

IV.

1.—Jesus Christ, while He was on earth, had told His disciples and followers, that He was *the bread of life*, the life-giving bread, *which came down from heaven, which, if any man should eat, he should live for ever*: that *this bread is His flesh, which He would give for the life of the world*. He adds, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day."

These were then, indeed, strange sayings.

~~COME A SACRIFICE FOR THE SINS OF THE WORLD~~
explained Himself to His Apostles, who appointed that ordinance or sacrament, which is called the Lord's Supper. For he took bread, and having blessed it, He gave to His disciples, and said, "*This is My Body which is given for you.*" And of the wine said, "*This is My Blood which is shed for many; EAT THE ONE, AND DRINK THE OTHER, IN REMEMBRANCE OF ME.*"

Then they understood that when, before, He had spoken of eating His flesh, and drinking His blood, as necessary to eternal life, He did not mean it in such a manner as they understood it; but in a spiritual manner. He now explained it; namely, that Christ is the bread of our life, the food of our souls, in this sacrament. As common bread is the food of our bodies so this is the support of our spirits.

And herein we shall very fully fit, not the time only and the means, but also the manner. For as by partaking the flesh and blood, the substance of the "first Adam," we came to our death, so to life we cannot come, unless we do participate with the flesh and blood of the "Second Adam," that is, Christ. We drew death from the first, by partaking the substance ; and so must we draw life from the second, by the same. This is the way ; become branches of the Vine and partakers of His nature, and so of His life and verdure both.—BISHOP ANDREES.

3.—The blessed Body and Blood of Christ, received, as it ought to be, with a quick and lively faith, will most certainly have its desired effect ; but it operates, for the most part, upon our souls, as our ordinary food doth upon our bodies, insensibly and by degrees. We eat and drink every day, and by that means our bodies grow to their full stature, and are then kept up in life, health, and vigour, though we ourselves know not how this is done, nor perhaps take any notice of it. So it is with this spiritual meat and drink, which God hath prepared for our souls. By eating and drinking frequently of it, we grow by degrees in grace, and in "the knowledge of our Lord and Saviour Jesus Christ," and still *continue steadfast and active in the true faith and fear of God*, though, after all, we may

by our own experience. And if we have no cause to complain of nothing by it ; for we get more than the world is worth ; being strengthened toward man, and so made more fit for of God, more constant in it, and more able to perform it ; or, at least, are kept from back, and preserved from many temptations which otherwise we might be led to : and this, surely, is enough to satisfy one that really minds the good of hunger and thirst after this bread of life, and to eat and drink it as often as can, although he do not present a happy effect of it, as some have done. He himself sometimes may, when it is necessary or convenient for him meanwhile, he may rest satisfied in the way that he is in the way which God has

V.

1.—Happy therefore will all those be, who, after the example of these sick and diseased people, being sensible of their infirmities and danger, do go to Him for help, and take all opportunities of going by faith to the Physician of their souls; He having blessed this very ordinance, for our help and comfort, with a power of healing all our spiritual diseases.

We see (St. Mark vi. 56) that the very border of His garment, by His blessing, had the virtue to heal all those that, through faith in Him, touched it, of all their bodily infirmities. And shall we doubt the blessed effect of this holy ordinance to every worthy communicant, to procure for him the favour of God, the pardon of his sins, the assistance of God's Holy Spirit, and eternal life and happiness after death?

God forbid we should any of us doubt this! God can affix and join His blessings and helps to whatever He pleases. By His appointment, the common waters of Jordan healed Naaman the Syrian. By His appointment, a brazen serpent healed all those that were bitten, only by looking upon it with faith in God's commandments. By the very shadow of St. Peter, many, we are assured, were healed of their diseases. And here, as many as touched our Saviour's garment were made whole.

And it is thus that the two Sacraments

and blessed, because the Lord is
in eternal life.

Why then does any Christian
sovereign medicine? It is every
man with us Jesus Christ Himself.
He was on earth. Wherever Chu
whether in villages, or cities, o
country, they may have this bles
their disorders, if it is not their ov

Our Lord Himself gives us the
why people are not sensible of
which is offered them: *They th*
that do not feel their disorders a
will not be perswaded that they need,
but they that are sick. These, and

our designed, when He appointed this Sacrament to be observed by all that hope salvation through His merits. He laid on His life, to convince all mankind that our souls were in danger, without His grace help. He appointed this service, that might not forget their danger, and that might have a cure for their diseases and fears. Whoever will not accept of this remedy, there is no hope left for him : this being the only remedy for our sins, which are diseases of our souls: the only medicine to obtain our pardon and the grace of God, to cure the corruption of our nature, to increase to confirm our faith, without which it will be impossible to please God, or to be made perfect. In short, this is the only medicine to cure the graces we want ; the bread by which the life and health of our souls is to be preserved. It is as much the support of our souls as common bread is the food and support of our bodies. These and many more are the benefits which every Christian may expect who goes worthily to the Lord's table.—**IDEM.**

VI.

Mercy.—The publican, standing afar off, did not lift up so much as his eyes unto heaven ; but smote upon his breast, saying, O be merciful to me a sinner.

darkness: when I think of these
not but fear for myself, and trem
of the account I have to give.
will I look, even to him that is p
contrite spirit, and trembleth at r

The Lord is nigh unto them i
contrite heart; and will save suc
humble spirit.

Look upon me, gracious Lord,
of mercy; for thy Name's sake,
don mine iniquities, for they are g

My only comfort is, they are n
for Thy mercy.

And the Lord Jesus our Advocat
us, even with an oath, that all s
forgiven unto the end of ...

heavenly Father will also forgive your trespasses.

Even the power to perform this most kind condition must be from Thy grace, O Jesus!

And I trust Thou will grant me this grace, because the very will to ask it is from Thee, and from Thy will which wills nothing in vain.

Perfect, therefore, O my Saviour, the work which Thou hast begun in me; and let me feel the effects of Thy grace in the constancy of my devotions,—in the care for my soul,—in the faithful discharge of my duty, and in all such acts of righteousness, piety, and charity, by which I shall be judged at the last day.

Sin no more, lest a worse thing come unto thee. Make me, O Lord, ever mindful of my infirmities and backslidings, that I may be more watchful and more importunate for grace for the time to come.

Blessed are the merciful; for they shall obtain mercy.

Give me, O Lord, a true compassion for the wants and miseries of others, that Thou mayest have compassion upon me.

For there is a joy in the presence of God over one sinner that repenteth.

Lord, increase the number of penitents, and the joys of heaven, in delivering myself and all sinners from the power of the devil, and in vouchsafing us the grace of a true conversion.

Blessed are they that mourn; for they shall be comforted.

....
The Son of Man is come to seek and to save
that which is lost.

O comfortable words for lost sinners !
Himself seeks to save them. O Thou
soughtest me when I was astray, save me
Thy mercy's sake, and preserve that we
Thou hast sought and found.

Come unto Me, all ye that labour, and
heavy laden, and I will give you rest.

O Jesu, conduct and keep me to Thysel
I shall surely miss the way.

Work out your own salvation with fear
trembling, for it is God that worketh in
both to will and to do of His good pleasure.

It was not in myself, O God, to begin
work of my conversion;—finish, I beseech
Thee, what Thou hast begun in me; n
close with Thy grace and persevere until

O say unto me as Thou didst unto Moses, I have pardoned thee.

All his transgressions that he hath committed, they shall not be mentioned unto him.

Lord, be merciful unto us, for we have sinned in the midst of light, and even against light ; in contempt of the grace we received at our baptism.

If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

These are comfortable words -to one whom the sight of his sins has cast into a dread of the judgments of God. Both that dread, and the hatred of sin, and the dependence upon the promise of God, and the love that that produces in the soul, are owing entirely to the blood of Jesus Christ.

What is Thy servant, that Thou shouldst look upon such a dead dog as I am ?

My only support is, that my sins have not put me out of the reach of that mercy which is infinite.

Who can understand his errors ? O cleanse Thou me from my secret faults.

O Lord, be favourable unto me ; pardon and deliver me from all my sins.

Grant that my great sins may never rise up in judgment against me, nor bring shame and confusion of face upon me.

My soul truly waiteth still upon God, for of Him cometh my salvation.

Messiah, the Son of God,) ye shall sins.

O Jesus, the only refuge of sinne world know what it is to die in lieve ; Lord, increase my faith, and all from the dreadful state of fi tency.

If ye continue in My word, then disciples indeed.

May I, O Jesus, love the truths of make the Gospel my delight ; and the practice of them to my life's en

If a man keep My saying, he sha death.

O Jesus, Thou hast made known other death besides that which se

God is a Spirit ; and they that worship Him must worship Him in spirit and in truth.

Give me, O Jesus, an inward disposition to holiness, a humble and contrite heart, a dependence on the will of God, an acknowledgement of His goodness, and a zeal for His glory ; to which all the ordinances of the law and gospel should lead us.—BISHOP WILSON.

Preparation for Communion. 1.—He that communicateth of this Sacrament unworthily, is accounted guilty of profaning and vilifying the Body and Blood of Christ ; we must, therefore, to avoid this guilt, prepare for this great duty by examining and trying ourselves, whether or no we discern aright the Lord's Body, and have that esteem of It, and come with that holy reverence and affection of heart to receive It as becomes us : whether we be constant to our baptismal vow of repentance, faith, and new obedience ; thankful to God in Christ for the blessing of redemption, and for the benefits commemorated, sealed, and conferred on us in this Sacrament ; and in perfect charity with all men.

If we find upon examination that we are sincere Christians, though very weak and imperfect ; and if we continue resolved to keep covenant with God, and desire nothing *more earnestly than strength of grace from the Spirit of Christ, to make good our reso-*

... or it.—PREB. EL

z.—I shall add but one thing more concerning the things which are to be done at the Sacrament; and that is an advice to a person, upon a serious view of himself, to satisfy his own soul of his sincerity of intent; he do not rest wholly on his judgment in the case; for if he be a truly good soul, it is likely he may judge too severely of himself; if he be not, it is odds but he will be left to the satisfying his own doubts, which will quickly bring himself to pass too fitly for a sentence: or whether he be the one or the other, if he comes to the Sacrament with a doubt, he certainly plunges himself into either doubts and scruples, if not into the other side, if he forbears because that fear be a causeless one. Then lessly absents.

discovered to him), be better able to judge of him, than he of himself. This is the counsel the Church gives in the exhortation before the Communion, where it is advised, that if any, by other means there before-mentioned, *cannot quiet his own conscience, but require further counsel and comfort, then let him go to some discreet and learned Minister of God's word and open his grief, that he may receive such ghostly counsel, advice and comfort, that his conscience may be relieved, &c.* This is surely such advice as should not be neglected, neither at the time of coming to the Sacrament, nor any other, when we are under any fear or reasons of doubt concerning the state of our souls. And for want of this, many have run into very great mischief, having let the doubt fester so long, that it hath either plunged them into deep distresses of conscience; or, which is worse, they have, to still that disquiet within them, betaken themselves to all sinful pleasures, and so quite cast off all care of their souls.

But to all this it will perhaps be said, that this cannot be done without discovering the nakedness and blemishes of the soul, and there is shame in that, and therefore men are unwilling to do it. But to that I answer, that it is very unreasonable that it should be a hindrance; for, first, I suppose you are to choose only such a person as will faithfully keep any secret you shall commit to him, and ~~it can~~

... you are so
all right between God and your
indeed there were shame in it, y
it may be a means to cure both
and your sin too (as certainly god)
counsel may tend much to both
ought to be despised ; and it is s
if we loved our souls as well as
for in bodily diseases, be they i
or shameful, we account him a f
rather miss the cure than disc
then it must here be so much t
by how much the soul is more p
the body.

But God knows it is not only c
sons to whom this advice might
there are others of another sort,
dence is their disease, who pr
groundlessly of the goodness of t
and f

but to receive directions how to subdue and mortify those sins they are most inclined to, which is a matter of so much difficulty, that we have no reason to despise any means that may help us in it.—THE WHOLE DUTY OF MAN.

VII.

1.—*St. Luke xv. 17–24.*—Let us observe the several degrees of a sinner's conversion and penitence. The first is, that he knows his misery, and the corruption of his own heart: the second is, that he resolves to forsake sin and the occasion thereof. A man cannot forsake them both too soon. The third degree is, when a sinner turns towards God, looks upon Him as a Father, entertains a desire to return to Him, takes a resolution of doing it, and is convinced that he must not delay it. The fourth is, his making a confession of his sin, and beginning that confession by a name of love, “my Father:” because the love of God is the foundation of all true repentance. The chief motive to the hatred of sin is, because it is contrary to the goodness of God, and because He, Who is the best of all Fathers, is offended thereby. The fifth is his humbling himself, as being altogether unworthy of the grace and mercy of God. It is love, and the Spirit of adoption, which give

to the sinner. God, with His grace, pr
the penitent in all his steps. He pour
the heart of all true penitents so much c
and delight, as inspires them with a
confidence of the pardon of their sins, :
reconciliation. In the next place, the
openly owns his sin, and bears the sha
his ingratitude. The more a penitent
bles himself, the higher does God raise
and heap upon him greater benefits. T
grace of reconciliation, God adds abun
of other graces, with which He cover
nakedness of a converted sinner, clothing
with Jesus Christ, His righteousness
merits, His virtues. He seals this new
nant with a lively impression of His
which is the seal of adoption, a pledge c
inheritance in heaven, and an earnest c
eternal promises. *The sinner finds*

Saviour, and the truth of salvation, are most evidently seen. Give me, Lord, this true repentance, which restores Thee to sinners, and causes them to find in Thee an Almighty and Divine Saviour.—**QUESNEL.**

**2.—*Rules of Caution, or Helps to Obedience;*
*called by some the Hedge of the Law.***

To break the serpent's head, by guarding against his temptations.

Constantly to remember our latter end.

To live soberly and watch always.

To cut off occasions from the enemy, who seeks occasions.

Never to allow ourselves in idleness:

Nor to converse with vain and disorderly persons; but to frequent and love the company of the good.

To make a covenant with our eyes, and bring our body into subjection.

To give ourselves much unto prayer, and to retire from the world, by the exercise of penitence, abstinence, and mortification.

With these thorns, Lord, let me be hedged about, that I wander not after vanity.

Hold Thou me in with bit and bridle, when I would break away from Thee.

O Thou! Who hast invited me, compel me to come in to mine own happiness.—**BISHOP ANDREWES.**

APPENDIX II.

VIII.

er the blessed elements, we shall
avour coming to us. Shall I tell
to accept that favour, how receive
ain Him? Cleanse we our
l purify our hands; dress up
ers and faculties of our souls and
graces and virtues; set our affec-
passions all in rule and order, put on
nt of righteousness and true holis-
s long and thirst and hunger after
is go out to meet Him, accost Him
ence, welcome Him with prayers
present Him with holy vows and
and so everywhere demean our-
that humility and devotion, that
diligence over all our ways and steps,
ng appear in us distasteful or of-

time now He is come, and our way



2.—Our minds, therefore, being rightly disposed and prepared for so great a work, by an humble confession of our sins, by fervent and solemn prayers to God for the pardon of them, and for grace to forsake them, by praising and magnifying His all-glorious Name, and by hearing some part of His holy Word read and expounded to us; we then make bold to address ourselves to our Lord's Table, where the first thing we set about is to exercise our charity, and that in two ways: first, by a liberal contribution of what God hath given us, to the relief of others' necessities; and then by praying for Christ's whole Catholic Church militant here on earth, whereby we do not only profess ourselves to be members of that society, and to live in communion with it, but likewise express our charity to all sorts of persons in it, as our Lord did, by praying for them.

After which the Priest, in an exhortation composed for that purpose, puts the people in mind of the great benefit that will accrue to them, if with a true penitent heart and lively faith they receive that holy Sacrament, and of the greatness of the danger if they receive the same unworthily; and therefore exhorts them to the exercise of the graces before mentioned, and to give their humble and hearty thanks to God, the Father, Son, and Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and

— — — — —

this holy Sacrament, to our g
comfort; concluding with the
that lies upon us to bless t
inestimable love, and to show
not only with our lips, but
lives, by studying to serve H
ness and righteousness all ou

The exhortation ended, the
all, who are thus prepared,
Supper, saying to them, " D
faith, and take this holy Sac
comfort." He invites them, :
near," thereby putting them
they are now invited in Christ
presence, to sit down with Hi
table; and therefore, as an ei
should come from the more re
the Church, as near to the said

And now all that are to communicate, being prostrate upon their knees before God, do in a most humble and solemn manner jointly "acknowledge and bewail their manifold sins and wickedness, which they from time to time have committed in thought, word, and deed, against His Divine Majesty ;" professing themselves "most earnestly to repent of them, humbly beseeching Almighty God to pardon what is past, and to grant them grace for the future to serve and please Him in newness of life, for Christ Jesus' sake."

And while the people continue in this humble posture, begging for mercy and grace at the hands of God, the Minister stands up, and in the name of God assures them, that "He of His infinite mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him ;" and therefore he applies the said promises to them, praying that "Almighty God would accordingly have mercy upon them, pardon and deliver them from all their sins, confirm and strengthen them in all goodness, and bring them to everlasting life ; through Jesus Christ our Lord." And here it is that our faith must begin to work, as it is the substance of things hoped for, so as firmly and constantly to believe, that upon our hearty and sincere repentance we are now absolved from all our former sins, and that from this time forward God will assist us with His grace and Holy Spirit, to serve and please

..... unto us for that purpose,
and Saviour Jesus Christ: for all
of absolution, as pronounced by t
depends upon this, our believing i
ses and Word of God, upon
grounded.

Which, therefore, that we may
ister presently reads some choice
Scripture, wherin God hath pron
clared his willingness, to pardon
us from our sins in the Blood of H
so we may act our faith accord
them. . . . Having thus exercise
and so got above this world, we are
to go into the other, and join with t
Saints and Angels, in praising a
that God that hath done so great
us: which that we may do, the Mi
upon the people to lift up their he

ledges to His Divine Majesty there specially present, that "it is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Him." And then he, looking upon himself and the rest of the communicants as members of the Church triumphant in heaven; and all apprehending themselves, by faith, as in the midst of that blessed society, where they hope, ere long, to be indeed, they join with them in singing forth the praises of the Most High God, saying, "Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name," &c. And certainly, if ever our souls be in heaven while our bodies are upon earth, it must needs be in the singing of this heavenly anthem; when our spirits, with those of just men made perfect, yea, with the whole company of heaven, in so solemn and seraphic a manner adore and magnify the eternal God, our Maker and Redeemer. Especially when we celebrate the Nativity, the Resurrection, and Ascension of our blessed Lord, His mission of the Holy Ghost, and the most Holy Trinity, for which there are proper prefaces appointed, to raise up our hearts as high as possible, in praising God for such transcendent mysteries and mercies as these are.

And now, if ever, our minds must needs be duly prepared to receive the blessed Body and Blood of our dear Lord; and therefore, the

And now there is nothing else
done, but what puts us in mind of
or other whereupon to employ and
faith.

When we see the bread and wine
for consecration, it should mind us
of eternal purpose, and determinate
to send His Son into the world, and to
put up as a sacrifice for the sins of man.

The Minister's reading the prayer
of consecration alone, none of the people
knowing his word, nor anyways assisting him in
it, put us in mind how the whole work
of salvation was accomplished by Christ,
no mere creature contributing anything
towards it.

When we hear these words, "In
the same night that He was betrayed to
us, we are by faith to behold our Lord

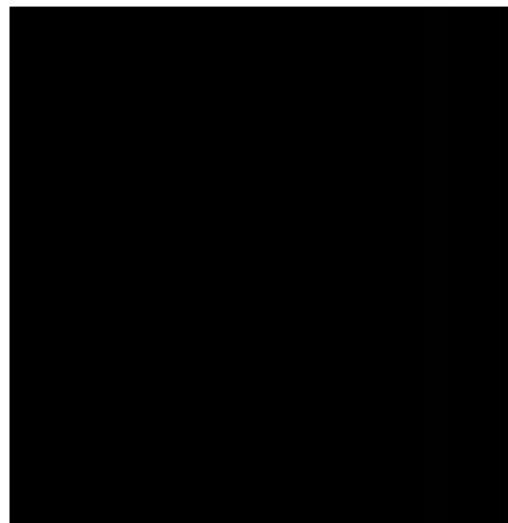
How He was wounded for our transgressions, and bruised for our iniquities; that the chastisement of our peace was upon Him, that by His stripes we might be healed; how His blessed Body was broken, His hands and feet fastened to the cross with nails driven through them, and all for our sins, even for ours. And so when the Minister takes the cup into his hand, then we are by faith to behold how fast the blood trickled down from our Lord's head, when crowned with thorns; from His hands and feet, when nailed to the cross; from His side, when pierced with the spear; and from His whole Body, when He was in His agony; and all to wash away our sins; still believing that it was for our sins that all this precious Blood was shed, for such and such sins, which we know every one of ourselves to have been guilty of.

When we hear our Lord's words pronounced, the words of consecration, "This is My Body, which is given for you;" and, "This is My Blood, which is shed for you and for many, for the remission of sins;" then are we steadfastly to believe, that, although the substance of bread and wine still remain, yet they are not now common bread and wine as to their use, but the Body and Blood of Christ, in that sense that he spoke the words; insomuch that whosoever duly "receives these creatures of Bread and Wine according to Christ's holy institution, in remembrance of His death and

of His most precious
t is expressed in the

ister distributing this
Wine to the several
hen by faith to appre-
His Body and Blood,
is death and passion,
and ready to receive

our turns to receive,
all thoughts of bread,
and of everything else
: and fix our faith, as
ings not seen," wholly
essed Saviour, as com-
dy and Blood to us, to
s and souls to everlast-



soul unto everlasting life." And then he adds, at the distribution of the Bread, "Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving." Whereby I am put in mind to eat it in remembrance that Christ died for me in particular, and then am taught how to feed upon Him, even in my heart, by faith, with thanksgiving. . . .

And hence also it is, that the Church requires us to receive the holy Sacrament kneeling. . . . And, indeed, could our Church be sure that all her members would receive as they ought with faith, she needed not have commanded them to receive it kneeling, for they could not do it any otherwise. For how can I pray in faith to Almighty God to preserve both my body and soul to everlasting life, and not make my body, as well as my soul, bow down before Him? How can I, by a quick and lively faith, behold my Saviour as coming to me, and offering me His Own Body and Blood, and not fall down and worship Him? How can I, by faith, lay hold of the pardon of all my sins, as there sealed and delivered to me, and receive it any otherwise than upon my knees? I dare not—I cannot do it. And they that can, have too much cause to suspect that they do not discern the Lord's Body, and therefore cannot receive It worthily. . . .

And then, lastly, when we have thus spirit-

and we in Him: that Christ is o
and we with Him: and therefor
hath now sealed to us the pardor
sins, and will enable us for the fut
Own Spirit, to walk in holiness and
ness before Him all the days of our
faith we are still to exercise all the
others are receiving; adoring th
goodness that is so free and rea
municate itself to such unworthy c
we are.

And when all have received, with
humble confidence we address ourse
Heavenly Father, as now reconciled
His Own Son, in that Divine form
which He Himself, Whose Body and
have now received, was pleased to
and require us to use on all occasio
which, having added another

if ever we be fit to praise God in so seraphic a manner, it must needs be at this time, now that Christ dwelleth in our hearts by faith, and so assists us in the doing of it. . . .

After all which duly performed, having prayed for God's acceptance of what we have done, and for His blessing upon us, we are accordingly dismissed, as well as may be, with "the peace of God which passeth all understanding," and with the blessing of God Almighty, the Father, Son, and Holy Ghost, which will certainly be and remain with those who thus receive the holy Sacrament always.

—BISHOP BEVERIDGE.

IX.

1.—Now "The Bread which we break, is it not the partaking of the Body, of the Flesh, of Jesus Christ?" It is surely; and by it, and by nothing more, are we made partakers of this blessed union. A little before He said, "because the children were partakers of flesh and blood, He also would take part with them." May not we say the same? Because He hath so done, taken ours of us, we also ensuing His steps will participate with Him, and with His flesh, which He hath taken of us. It is most kindly to take part with Him in that which He took part in with us, and that



of Christ, and members one of another. We solemnly declare that we will be friends from that day forward, with all persons, and fully reconciled even to our bitter enemies, and to those who have given us the highest provocations, though not for their own sakes, yet for the sake of the blessed Jesus, Who has borne a thousand times more for us, and deserves infinitely beyond what this comes to at our hands. We promise mutually, that we will lay aside all little piques, and not fall out into quarrels or contentions, nor bear ill-will, or be vexatious among ourselves, nor seek our own pleasure, honor, or advantage, at our brethren's loss. But that we will all have a compassionate sense of each other's infirmities, and a tender concern and diligent care for each other's welfare: that we will live as members of the same body, which all feel what befalls any, and are all solaced with the same joys, and all languish in the same sorrows, and all unite in the same ends, and all bear the weaknesses, and supply the needs, and seek the good and pleasure of each other, as they do their own. All this good-will and brotherly kindness, peace and forgiveness towards all persons, we profess in eating together at this feast; and therefore it is most unworthy dealing if we want them, and are even then acted by hatred, envy, and malicious thoughts, which are ~~most~~ opposite and contrary to them. Thus it is necessary, when we confirm this league of lov-

X.

1.—Sound thy heart to the bottom, and try it nicely, to be thoroughly satisfied of thy sincerity. Let no day pass without an account taken of thy life, and be sure to observe very diligently what ground you gain or lose, what alteration appears in your temper, behaviour, affections, desires: what resemblance or degeneracy from God: how near approaches you make, or to what distance you are cast. Above all other subjects, study your own self; for he who is thoroughly acquainted with himself hath attained to a more valuable sort of learning, than if the course and position of the stars, the virtues of plants, the nature of all sorts of animals, &c., had employed his thoughts.

Govern your passions; manage your actions with prudence; and where false steps have been made, correct them for the future. Let nothing be allowed to grow headstrong and disorderly, but bring all under discipline. Set all your faults before your own eyes, and pass sentence on yourself with the same severity that you would do upon another. When this is done, seriously lament your transgressions: open your guilt and grief before God; show Him the troubles of a wounded conscience; and when you mortify yourself, and melt away in tears of contrition before Him, extend your charity to your fellow Christians.—S. BENARD.



